Discourses of a Living Master

Ram Singh

Volume 16 August 2023 1st group

TABLE OF CONTENTS

01 Meditation Talk - 01 Aug 2023 - Morning
By Our Outward Desires, We Are Giving Strength To The Mind And We Are Weakening The Soul 01

02 Meditation Talk - 01 Aug 2023 - Afternoon
We Are Born As Humans Now And Graced By God Almighty With The Company Of The Masters — Now It Is Time For Us To Do Our Meditation 04

03 SATSANG - 01 Aug 2023 - Afternoon
Whatever Devotion We Do, It Is Never Going To Be Lost — It Will Always Be With Us 07

04 Meditation Talk - 02 Aug 2023 - Morning
We Should Make It Incumbent To Have Good Feelings, Carry Good Thoughts, And We Will Get The Grace Of The Masters And God Almighty 17

05 Meditation Talk - 02 Aug 2023 - Afternoon
Unless You Have Faith, Absolute Faith In The Master, You Will Not Be Able To Build On Your Devotion 20

06 Satsang - 02 Aug 2023 - Afternoon
The Devotion Of The Satguru Is Very Difficult – Like Walking On The Blade Of A Sword – One Must Tread The Path Of Truth 24

07 Meditation Talk - 03 Aug 2023 - Morning
We Have Sacrificed So Many Lives In Pursuit Of Maya — For Our Own Soul, We Should Use This Life And Sacrifice It For God Almighty 34

08 Meditation Talk - 03 Aug 2023 - Afternoon
All The Jivas In The Realm Of Kal Are Subject To Karma — Whether In The Physical, Astral, Or Causal Worlds — But Salvation Comes Only When The Jiva Crosses Par Brahm..... 37

09 SATSANG - 03 Aug 2023 - Afternoon
Be Happy In The Surrender To The Will Of The Master — As The Redemption Of Your Deeds Is Coming Your Way, You Have To Face That And Stay Happily In His Will 40

10 Meditation Talk - 04 Aug 2023 - Morning
Till We Manifest The Radiant Form Of The Master Within, We Will Not Know How Much Grace He Is Showering Upon Us 50

11 Meditation Talk - 04 Aug 2023 - Afternoon
A Brief Description Of The Genesis Of Successive Creations As Defined By The Masters Of Sant Mat 52

12 SATSANG - 04 Aug 2023 - Afternoon
When The Mind Deceives You And Entangles You In The Vices, It Takes Out Your Power And Ability To Discern And Understand The Reality 56

13 Meditation Talk - 05 Aug 2023 - Morning
For The Gurumukhs, The First Priority Is Their Master And Everything Else Is After That 65

14 Meditation Talk - 05 Aug 2023 - Morning
Mal, Vichaip, And Avaran — Three States Of Mind That Stand As Impediments To The Focus Of Our Meditations 67

15 SATSANG - 05 Aug 2023 - Afternoon
The Important Thing Is Not The Five Varnatmak Names Given As Simran But The Charging Behind These Five Names Given By A True Master 71

16 Meditation Talk - 06 Aug 2023 - Morning
Some Background On The Life Of Baba Jaimal Singh Ji's Life And Devotion To Swami Ji Maharaj 82

17 Meditation Talk - 06 Aug 2023 - Afternoon
Lessons In Commitment And The Pangs Of Separation From The Life Story Of Baba Ram Singh Ji 85

18 SATSANG - 06 Aug 2023 - Afternoon
An Initiate's Account Is With The Master — The Lord Of Judgment, Angels Of Death, Gods And Goddesses, All Rituals Are Of No Relevance Or Consequence 88

19 Meditation Talk - 07 Aug 2023 - Morning
If We Want To Go Within And We Want To Go To The Higher Planes, Then We Have To Focus On Simran. We Have To Perfect Our Simran 99

20 Meditation Talk - 07 Aug 2023 - Afternoon
Kabir Sahib's Lesson In Humility Given To The Pundit Sarvajeet 101

21 Satsang - 07 Aug 2023 - Afternoon
When We Embark On the Path of Sant Mat, There Should Be No Going Backwards— This Is Really The True Path, Because Everything Else Is Just Our Imagination 104

22 Meditation Talk - 08 Aug 2023 - Morning
A Story Of Bhai Lehna's Devotion To His Master, Guru Nanak Sahib 114

23 Meditation Talk - 08 Aug 2023 - Afternoon
The Story Of R. R. Singh, His Devotion To Simran, And His Influence On Baba Ram Singh Ji 117

24 Questions & Answers - 08 Aug 2023 - Afternoon
Written questions submitted for reply 121

25 Satsang - 08 Aug 2023 - Afternoon
God's Heart Doesn't Distinguish Between Good Deeds And Bad Deeds – Whoever Comes And Surrenders To God's Will, He Accepts That And Extends The Grace Upon That Soul 131

26 Meditation Talk - 09 Aug 2023 - Morning
To Open The Jail Doors Of This Ocean Of Life And Death And Free The Jivas, The True Masters Have The Key Of Naam 142

27 Meditation Talk - 09 Aug 2023 - Afternoon
The Gurumukhs Don't Bother About Worldly Distractions Or The Limits Of Physical Tolerances, They Just Follow The Instructions Of The Master-..... 144

28 Questions & Answers - 09 Aug 2023 - Afternoon
Written questions submitted for reply 146

29 SATSANG - 09 Aug 2023 - Afternoon
We Have To Have Longer Sitting Hours For Meditation For Making The Mind Still — Then Only, We Can Enjoy The Pleasure Of That Meditation 156

30 Meditation Talk - 10 Aug 2023 - Morning
A Story Of Sheikh Shibli And The Pangs Of Separation From The Master 166

31 SATSANG - 10 Aug 2023 - Morning
What You Are Doing In Your Human Life, You Have To Be Very Careful And Discerning In What Impact It Is Going To Have Upon You And Upon Your Mind And Soul 168

32 Closing Talk - 10 Aug 2023 - Morning
Take The Benefit From This 10-Day Program And Similarly Continue The Meditation And Satsang When Back At Home 178

GLOSSARY 179

NOTES 204

1

Meditation Talk
01 Aug 2023 Morning

By Our Outward Desires, We Are Giving Strength To The Mind And We Are Weakening The Soul

---

I bow at the feet of my Gurudev, SomAjaib, so that He made me fit for doing this Seva. It is not up to an individual to understand — fathom — Their Teachings. It is only the blessings of these Great Masters, SomAjaib, and Their Grace that one can understand Their Teachings and explain it a bit to all of you.

So, it is not up to the caterpillar to understand how the Mason wasp is going to bring about a transformation in itself. So, when the caterpillar is picked up by the Mason wasp, then it is taken and kept in a chamber. And with the sound, the Mason wasp brings about a transformation in that caterpillar.

So, initially, the caterpillar is scared whether the wasp is going to eat it. But the transformation is completely up to the wasp to bring about in the caterpillar.

So, left to itself, the caterpillar would have continued to stay and eat and forage on the leaves. And it would have continued to live and die there. It was only the grace of the wasp that came, the bhringi that came, and picked it and it transformed it. And by doing so, that caterpillar grew wings and it grew bigger legs and it could fly.

So, those loving devotees who follow the instructions of the Master, and they devote two to three hours every day to do their meditation, the Master definitely showers His Grace upon them and brings about a transformation within them. The Masters come into this world to shower Their Grace and bring about a transformation.

The path of Sant Mat, is not about talking. It is a path about doing. So, once we have understood the Path and the Teachings, then we should focus all our energies towards doing those practices. So, when we listen to the Teachings of the Master, we should try and spend as much time as possible in doing our meditations. When that meditation is not possible, or we are not able to sit that long for doing our meditations, then we should remember the Simran and, throughout the day, whenever possible, we should do our Simran. Because it is the Simran that cuts all our deeds and brings about that cleansing of the mind. So, as long as we do not clean those deeds, we do not cleanse our mind, we will remain in the same place. We will not be able to bring about that transformation within us.

So, we should therefore, do Simran throughout the day. Whenever we are walking or we are eating or doing other regular activities, we should remember to do our Simran. It is the Simran only that will bring about this complete transformation. It will cleanse our mind and it will make us fit for being transformed and for going within.

It is Simran alone that takes us back to the Masters Who have given us this Simran. The Simran given by the Masters is of a very high order. It is priceless and it is the Simran that is going to bring about the transformation within us.

But if we do not do that and we ignore it, then we will remain where we are.

* * *

Sant Ji used to often say, "Do your Simran. And if you do your Simran and keep doing your Simran, then you will automatically reach your destination. It is the Simran that will take you to your destination."

Just as it is important for us to eat food for the body, it is equally important for us to do our Bhajan Simran. That is the food for our soul.

The Bhajan Simran that we do is like food for the soul. And the Satsangs that we listen to, that is like giving water. So, the Bhajan Simran and Satsang, these are like food and water to the soul. And with that, the soul becomes stronger and it is able to gain prowess over the mind.

So, we should have mercy on our soul. The soul, after having come into this world, is under the influence of the mind. And the mind has put it through a lot of torture. So, we have to have mercy on the soul. And, therefore, we have to do our Bhajan Simran.

So, we have to always remember our purpose and do our Bhajan Simran. Even if we have a lot of work or we are completely tied up in that, we should not forget our Bhajan Simran. And just like we do our regular activities, we should also spend time for Bhajan Simran.

When we contemplate about the world outside, we have desires for the world outside. We have wishes for the world outside. We are giving strength to the mind.

So, by doing all these things, by our outward desires, we are giving strength to the mind. And then we are weakening the soul. And that is how the mind is controlling the soul. So, it is important for us to reverse this by doing our Bhajan Simran and bringing strength to the soul so that it gains control over the mind.

All of you have come from such long distances. And it gives me a lot of pleasure to see you here — that all of you have come to do your meditations. And I pray at the feet of the Masters, SomAjaib, that They shower Grace upon all of you so that you get success in this path of doing your devotion.

And all of you should be very mindful of this and spend as much time doing your Bhajan Simran when you're here. So, you either spend time doing seva or do your Bhajan Simran and make the most of this visit – that you have come from such distant places.

So, I hope that all of you will maximize your meditation, do your Bhajan Simran, and make your vessel fit for getting the Grace of the Masters.

* * *

The time is good and the atmosphere here is quiet. So, we should make the most of this. We should do our meditation and focus on our meditation now.

2

Meditation Talk
01 Aug 2023 – Afternoon

We Are Born As Humans Now And Graced By God Almighty With The Company Of The Masters — Now It Is Time For Us To Do Our Meditation

---

All the Saints have laid emphasis on doing Bhajan Simran. Though the soul is pure, but Bhajan Simran is required to cleanse the mind. The soul is very pure, but it is dyed with the mind. And when we do our karmas, the burden of karmas is laden on the mind. So, the mind becomes impure and it carries the burden of all the karmas. And since the soul is tied with the mind — it has a knot tied with the mind — it has to go through the rigors of redeeming all these deeds along with the mind.

The soul is an essence of God Almighty. It is not from this world. It does not belong in this world. The True Home is Sach Khand. It is an element of God Almighty. The mind is an essence of Kal and the mind has come from this realm.

When Niranjan descended from the higher realms of Sach Khand, as he got the souls to come into the lower realms, at the point of Brahm, he tied the knot between the soul and the mind. This is a knot which cannot be untied. And, after that, the soul has come in these lower worlds.

The mind has become impure because of the karmas that it is incurring, day in and day out. And because of that, it is coming again and again in this world and the soul is coming along with the mind.

When will the soul get free from the mind? It will get free when it will be able to leave these nine outward doors and come to the Tenth Door. And there, the Tenth Door, or the Third Eye, when it transcends beyond that, it manifests the Radiant Form of the Master within and that is the point it will get free.

So, we have to have mercy on the soul. And, therefore, we should do our meditation every day so that we are able to free the soul from this bondage. But the mind continuously deceives us and it makes us, again and again, tied up into this world outside with the desires and manifestations of this world drawing us out here. It makes us forget our True Home and it keeps us entangled in this world.

So, it deceives the jiva and the jiva starts thinking that it belongs in this world. And that these are families and it belongs to these families around it or these friends around it. And – this world – it starts understanding this world to be its true home. And therefore, it loses that golden opportunity it has to get free from this world. It loses that and stays in this world.

Therefore, God Almighty sends Saints into this world. These are 'Ready Souls' and awakened Souls. God Almighty sends these Souls into this world to awaken all the jivas like us who have forgotten about our True Home and who have lost our way in this world.

So, we are very fortunate indeed to have had this human life. We are born as humans now and we have been graced by God Almighty to have the company of the Masters. And the Masters have showered Their Grace and They have given us initiation. So, now it is time for us to do our meditation.

So, this Path that has been explained to us by the Masters, this is the only path to get our salvation. This is the path where we will be able to leave the nine outward doors and come to the Tenth Door. And there we will be able to manifest the Radiant Form of the Master and the Holy Sound Current which is resonating there. That Holy Sound Current is resonating at the Eye Center.

It is that Sound Current on which the soul has come into this world from Sach Khand. And it is on that same Sound Current that the soul will go back to its True Home. That Holy Sound Current is resonating at the Eye Center – twenty-four hours. And because we are so outwardly focused, we are not able to listen to that Holy Sound Current.

So, that mind which is outwardly focused, when it does the Bhajan Simran, it becomes pure and then it eventually gets connected with that Holy Sound Current. And once it gets connected with that Holy Sound Current, it goes back to its True Home — which is Brahm. And once the mind reaches the Brahm, the soul gets free from its clutches. And then the soul, along with its Master, goes back to its True Home of Sach Khand.

So, the only way that we can get that salvation and we can manifest that Holy Sound Current and the Radiant Form of the Master, is by doing this practice of Simran Bhajan and going within.

So, we should not look at meditation or Bhajan Simran as a burden because our very existence is for being able to manifest and go within. So, that is our true work for which we have been given this human life and we should not look at doing our meditation as a burden — but do it lovingly.

* * *

So, we have got this wonderful opportunity that we have come here for doing our meditation. And we are sitting here to do our meditation. The atmosphere is also very quiet and conducive. So, we should get connected to our meditation now.

3

SATSANG

01 Aug 2023 Afternoon

Whatever Devotion We Do, It Is Never Going To Be Lost — It Will Always Be With Us

---

Baba Ji prefaces the Satsang commenting on the recent publication of Somanath Baba Ji's biography by Chris and Suzanne McMahon...

So, Christopher Ji and Suzanne Ji, have written this autobiography. The Indian devotees and Premnat Ji and subsequent follows, none of them have taken the trouble of writing and keeping the memory of Somanath Baba Ji alive. And slowly, people have forgotten all of that.

Now, it is an irony that it is a foreigner, Christopher, who has written this autobiography and his love comes up in this autobiography and he is forever in the remembrance of Somanath Baba Ji – and he has written this.

I went to Somanath Baba Ji in 1974, but Christopher was there from 1970. He was there almost four years before the time that I went there.

So, in 1974, I got initiation and in 1975, Bernard got initiated during Sawan Singh Ji Maharaj's bhandara. That way, our friendship, between me and Bernard, it was there from that time and it continues in the same way now also.

So, Dominique also used to come. Both of them were very young — around twenty-one years old — and they would do a lot of seva. So, in those days also, we had the harvesting of raggi and almost six hundred quintals would be harvested. And then it would be spread in the hall. Now, there is a hall there — it was an open area at that time — and then Bernard would drive the tractor to thresh that crop. So, he would do this seva day and night and only sleep for two hours. A whole day, he would be doing seva. And Baba Ji would specially come at around twelve o'clock in the night and He would bring big ladhus of ghee. And He would give to only those people who were doing all these night sevas and were working very hard.

So, this is the autobiography of this great Saint. He faced a lot of difficulties and he did a lot of austerities — nearly twenty-five years — he spent in very rigorous austerities in the Nath Panth.

So, though he had a lot of mystical powers and he was a yogi, but the mind was not in control. Because the mind is the essence of Brahm. It comes from Brahm, which is of a higher plane. And the yogis, when they do their austerities, they reach the plane of Sahasdal Kamal. So, the mind pervades over the yogis.

So, he was in search of a Master of a higher order because there was no peace of mind — though he had a lot of mystical powers. So, he set out in search of the Master and he roamed most parts of north India. For nearly three years, he was in search of a Master. And only when he came at the feet of Sawan Singh Ji in Beas, he listened to His Satsangs and that is what gave him his peace of mind.

So, when he got the company of Sawan Singh Ji Maharaj, he took initiation. And he was already an attained soul. He had reached the level of the Sahasdal Kamal. And for him, then to do the practice and go further was not difficult. And shortly after that, Sawan Singh Ji Maharaj told him to do the Teachings, carry on with the Teachings of Sant Mat.

So, he stayed in the ashram for seven years. And there, he was doing seva. Sawan Singh Ji Maharaj had given him the seva of being the storekeeper. So, he was called the 'Bhandari' there. And he used to give the ration and other things for the ashram.

So, since he had come from the southern parts of India, Sawan Singh Ji Maharaj told him, "Since you know the language and the ways of the south Indian states, you go to the south of India, and there you do the Teachings. But unlike your stay and behavior as a yogi, when you used to ask for alms and continue to live, here you should make your own living, and only then, give and impart your Teachings."

So, from the ashram, Baba Somanath Ji came to Mumbai. And there was no job here but he had a very fit body. And what he did was, he used to sell grams at the seaside. The people carry the grams in a small basket and they carry the basket on their stomach, tied to their back. And the gram is heated and then offered. So, he used to sell that for five paise, ten paise, like that.

So, that way, he started, and later, he got a job in the mill. And it was the Grace of Sawan Singh Ji Maharaj that soon he purchased the shop. And, like that, over a short period of time, he had three shops. He combined the three shops into one wholesale shop and he would give Satsangs in the evening. And, gradually, all this increased substantially.

So, a lot of people would come from Mumbai to listen to his discourse, and when they would seek initiation, he would take the groups to the ashram in Beas and get them initiated there.

So, that way, He had a great life. I have explained in a very short way, but He had a great life with a lot of austerity done. His life and Sant Ji's life were quite similar — both of Them spent a lot of years of Their lives doing austerities and in the search of God Almighty.

* * *

The paathi sings from the Bani of Sant Kabir Sahib from the book: Santon Ki Bani, Bhakti ka Ang...

Kabir guru ki bhakti karoo,
Taj vishayaa ras chouj,
Kabir guru ki bhakti karoo,
Taj vishayaa ras chouj.
Baar baar nahi paayi hai,
Maanush janam ki mouj.

This is the Bani of Kabir Sahib. In this Bani, Kabir Sahib has talked about the greatness of devotion. So, Kabir Sahib speaks of the greatness of devotion. That way, there are many paths of devotion. There are many ways to do devotion. There are pranayamas, there is Ashtanga Yoga, there are japas and tapas, then puja, or going on pilgrimages. So, there are several ways to do the devotion. But the devotion of the highest order is this Path, which Kabir Sahib talks about.

So, He explains, "To do devotion, one does not have to do austerities. One does not have to sacrifice the comfort of his home and his family and go in the jungles or in the mountains or do other such practices. The path of devotion — the correct path of devotion — is where, within all of this, one identifies himself with his Master, with God Almighty. And he stays connected to God Almighty and connected to his Master while he stays in the routine of his life.

So, Kabir Sahib says, "You do your devotion and you control your mind and don't let it get carried away by the vices and by the desires of outward pulls and by all your attachments and everything that you desire outwardly. You control your mind, and with a true heart, you do your meditation and have the love and affection of God Almighty."

So, with devotion, one does not have to do, as we understand, to put incense or to take flowers and put it in front of the photograph of the Masters. All these things are not allowed, or one has to refrain from all of these kinds of practices. Because praying to the photograph of the Master is something that in Sant Mat is disallowed.

So, the true way to do devotion and please Master is to do your Bhajan Simran daily, to listen to Satsang on a daily basis and, if possible, to do seva. By doing these things, one gets the pleasure of the Masters and these are the three simple things that the Path asks us to do for our devotion.

So, by devotion, we have to withdraw from the nine doors. When we do our Bhajan Simran, we withdraw the attention of the soul from the nine doors and come to the Tenth Door. And there, when we open the Third Eye — or the Tenth Door — we manifest the Radiant Form of the Master within. And that is where we can say we are successful in our gurubhakti or in the devotion of our Master.

So, the devotion of the Master — or gurubhakti — is up to the attention that is focused in manifestation of the Form of the Master within. When we leave the nine doors, come to the Tenth Door and manifest the Master within, our course of doing gurubhakti or devotion of the Master comes to an end. After that, we don't have to do our Bhajan Simran. It is with the Grace of the Master, He gets the soul connected with the Holy Sound Current. And then we have to only focus on the Sound Current, listen to the Sound Current, and contemplate on the Form of the Master. And that way, all our past karmas, all the burden of karmas, slowly keeps getting redeemed on its own with the Grace of the Sound Current and the Master. So, that is called 'Naam Bhakti'. Gurubhakti is only up to coming to the Tenth Door by doing the Bhajan Simran told to us by the Masters.

So, the Holy Sound Current takes the soul further up. And at each level, the Master is always there with the soul. And then, the Sound Current takes the soul to the Mukhti Pad or the place of salvation, which is Par Brahm — which is beyond these three realms, the physical, astral, and causal.

So, once the soul crosses the Par Brahm, the Master makes it take a holy dip in the holy Mansarovar. And after the soul takes a dip in the holy Mansarovar, it casts away the outer coverings of the physical, astral, and causal bodies that it carries. And it comes in its essense after taking the dip in that holy Mansarovar.

So, once it has taken that holy dip in the Mansarovar, it comes into its true essence — which is that of Light and Sound. It comes in the form of Light and Sound. And all the outer coverings of the bodies it carries, all of that is cast away.

So, Kabir Sahib tells us, “Therefore, you do the devotion of your Masters.” But then, we have doubt. Why is Kabir Sahib telling us to do devotion of the Master? Why doesn't He ask us to do devotion of the gods and goddesses of the higher planes? That is because we have not seen these gods and goddesses. And what we have not seen, we cannot contemplate. Though outwardly, we have seen photographs of gods and goddesses or deities, but these are all artistic images or artistic impressions of the artisans who have created them. We had not seen the real gods and goddesses. And therefore, we are not able to contemplate upon them. Whereas, in the case of our Masters, we see Them talking in front of us. We see Them sitting and standing in front of us. So, we can easily contemplate on the form of the Masters. And once we can contemplate on the form of the Masters, we can go within and manifest that Form which we have seen.

When, with the Teachings of the Master, we are able to go within – leave these nine doors and we come to the Tenth Door — there we can see for ourselves the real gods and goddesses which are all within us.

So, when we reach the Tenth Door, we can see all of these gods and goddesses within. And at that level, we have six chakras below, and all the gods and goddesses are contained within that. So, we can see for ourselves the Lord Vishnu and Lakshmi in the navel chakra. And at the chakra of the heart, we can see Shiva and Parvati. And, like that, at the level of our throat, we can see Durga.

So, when we go within, we can actually see the true forms of these gods and goddesses. And from these outward eyes, we cannot see that. And, until we go within, we will not be able to see the real forms. And we will not be able to see them till we go within. And to go within, it can only be with the devotion of our Master.

That is why Kabir Sahib says, "Do your devotion of the Master and go within."

Bhakti beej binasai nahee,
Aayi padai jo chol,
Bhakti beej binasai nahee,
Aayi padai jo chol,
Kanchan jo bistaa pade,
Ghate na thaa ko mol.

Kabir Sahib says, "Whatever devotion we do, it is never going to be lost. It will always be with us. And we will always have the credit of that devotion." So, however little or much devotion we do, it is always going to be with us.

He compares it with gold. And He says, "If gold falls in filth or it falls in the mud, it doesn't lose its value. Whoever picks that gold up and washes it, they still get the same value of that gold."

* * *

Valmiki wrote the Ramayana, the epic Ramayana. It was written ten thousand years before Lord Rama was born in this world – or before he was incarnated here. And reading his epic, a lot of the sages went and started staying at a place called Pampapati Sarovar– Lake Pampapati – where, in his book, he had said that on such and such a date, Lord Rama will visit this place. So, people, thousands of years before, started inhabiting that lake and sat in the waiting for Lord Rama to come there.

And there was this poor lady, Shabri; she was a very humble and poor lady. And she also wanted to meet Lord Rama. So, she also made a small hut and started staying here.

So, all these great rishis and munis started staying there. And this Lake Pampapati, the water was impure. There were a lot of infestations in that lake. And for drinking

purposes, they had to bring the water from the mountains. So, it was quite difficult. But they continued to stay there, hoping that they would get to meet Lord Rama.

All these were great rishis and munis and they had done a lot of austerities and some of them were attained souls. But all of them had this ego that "I have done so much austerity so, when Lord Rama comes, he will first come into my house or my dwelling."

So, like that, these people had all egos about the austerities that they had performed. But they were waiting for that destined day on which Lord Rama would visit.

So, just like all of them were waiting for Lord Rama to come, Shabri also was waiting for Lord Rama. And she was also hoping that Lord Rama would visit her. And since she did not have any other thing, she used to collect these berries which would fall from the trees. She collected these berries. And then she would taste the berries to make sure that the berry was not sour or there were no insects in them. So, that way, she would taste each and every berry. And only those which were sweet, she would keep aside. So, that way, she had collected a basket of berries, hoping that Rama would come to her hut and visit her and she could offer them to him.

Wherever there is devotion, there is also a lot of humility and there is this feeling of doing seva. So, Shabri would also make out time to clean the pathways of these great rishis who would visit the Pampapati lake. So, those pathways she would keep clean.

So, amongst these rishis and munis, there was Matang Rishi and he was quite aged. He was more than a hundred years. And he observed that somebody was cleaning the pathways every day and that person was not coming in front. So, he wanted to find out, "Who is that person who is doing the seva?" And he asked two of his disciples to hide and wait and see who was doing the cleaning? And accordingly, when Shabri came out to clean the pathway with her broom, when she came out, these two disciples came to her.

So, when she saw these two rishis come towards her, she got very scared, thinking that they may curse her as she was a lower caste. So, they took her to Matang Rishi. And when she was trembling in front of him, thinking that he would curse her now, he saw her trembling and he told her, "Don't worry. I have not called you to curse you. I want to give you a boon."

So then, he asked her whether she was initiated? And she told him, no, she did not have any initiation, but she would just repeat the name of Lord Rama. So, he made her sit and he gave her initiation of the name of Lord Rama only, but he initiated her. And then he blessed her, saying, "When Lord Rama will come here, he will visit your hut first."

So, when Lord Rama and Lakshman came to that place, all these rishis and munis were standing by their houses, hoping that Lord Rama would visit their place. But they all

had their egos. And Lord Rama and Lakshman did not see or look to any one of them. Instead, they just walked straight to the hut of Shabri.

So, when Lord Rama and Lakshman went to her hut, she washed their feet and she invited them inside the hut. And when they sat down inside, she offered them that basket of berries which she had kept preserved for them. And looking at her devotion and love, Lord Rama started eating those berries and he offered them to Lakshman also. But Lakshman got annoyed because he saw that the berries had been already tasted and she had already eaten some of them. So, in annoyance, he took the berries and threw them outside.

So, when the other rishis and munis saw that Lord Rama had gone to this hut of this low caste lady, they felt, "Maybe he is not an incarnate. Maybe he is not really God because he has gone into this home of this low caste lady." So, that way, they started getting all these thoughts in their mind and they all got together thinking about this.

So, when they all put their minds together, they felt that if they ignored Lord Rama also, it would not be correct because, after all, they had been waiting so many years for him to visit. And he, indeed, if he was really an incarnate, then they would miss the opportunity. So, they felt that they should test him and they decided to do a test.

So, they started coming and taking a peek inside the hut. And when they saw that Lord Rama was eating the berries half-eaten by her, they felt even more disgusted. However, they all came and they requested Lord Rama, "This lake, Pampapati, the water is impure. And though it comes handy for washing clothes and utensils, we cannot drink this water because it is infested. So, can you help us cleanse it? So, Lord Rama, they have said that you are an incarnate from above Par Brahm. So, if you can cleanse the water, that will help us and it will rid us of a lot of hardship."

So, he told them, "All of you have been doing such difficult austerities for eight thousand years, for ten thousand years, so why don't you just wash your feet? And, with that water, you pour that water in the lake and that should get cleaned on its own."

So then, all those rishis, munis, felt that indeed, that may be so, because they had been doing those austerities. Perhaps the water from their feet would cleanse that lake. So, all of them started washing their feet in the lake and putting water inside the lake.

Now, when they did that, the insects and the infestation increased in the lake. So then, they came back to Lord Rama and told him, "The insects have increased in the lake after we have put the water of our feet."

So, Lord Rama told them, "Perhaps Shabri can wash her feet and put that water. Maybe it can get cleaned with that."

So, Lord Rama requested Shabri to wash her feet in that lake. But then, she was very scared because she felt that, since she was of a lower caste, even if she tests the water,

it would be of no use to these rishis, munis. So, where is the question of washing her feet in the water they will be drinking? But he requested her and he said, "No, you please do that."

So, she was very scared but she had to obey the instructions of Lord Rama. So, she went there and, somehow, took a little water from her feet and she poured a little water into that lake. As soon as the water with which she had washed her feet went inside the lake, the insects which were there, and all that infestation which was there, suddenly vanished and the water became very pure.

Lord Rama stayed in Shabri's hut for three days. And then he requested her that he had to move on because there was a lot of other work pending. He could not continue to stay. So, he asked for her to allow him to leave her hut.

So, she could not stop him. She had to allow him to leave. But she was so much in devotion of him that, the moment he stepped out of her hut, she passed away inside. So, this is the true devotion.

Devotion is not about outward appearances or showing others. It is about being lost in that love and affection of our Masters within and to remain in the routine of our lives and in our surroundings, but within, to be forever in His contemplation.

So, if we see the rishis and munis, they had a lot of outward appearances, but they had a lot of ego. Whereas Shabri did not have any ego and she had only love and affection. So, therefore, he went to her instead of going to the others.

* * *

So, Sant Mat is a path of devotion. It is a path of love and affection towards the Master. There is nothing to show around or have any outward appearances in this Path. It is all about having that deep, inward love and affection towards the Master.

So, as long as we do not inculcate that deep love and affection towards the Master and that devotion of the Master, we will not be able to go within and fulfill that first stage of the gurubhakti or the devotion of the Master. So, once we have done that devotion of the Master — we have done our gurubhakti — we have manifested His Radiant Form within, we go to the Tenth Door. And once we go inside, our boat of Naam gets started. And that boat of Naam then rides in the sea and the current of Naam. The boatman is the Master. And the boat of Naam on which our soul rides, it rides the current of the Holy Sound Current.

So, even now, we are sitting in that boat of Naam. We are all sitting inside, but we have not manifested that boatman – that Master is not there. So, we are just sitting in the boat.

Only when we manifest His Radiant Form, that boatman appears and then our boat start moving on that Holy Sound Current. Otherwise, it is stationary now.

So, just because you have been initiated, it does not mean you have got your salvation. Initiation is a path — the Sant Mat is a path on which you have been initiated, but you have to actually walk the path. So, as long as you do not walk the path, you will not get salvation.

So, our work is to get the happiness of the Master. And we get the happiness of the Master when we manifest Him within. So, until such time, we cannot say that we are successful in our devotion.

Kabir Sahib, therefore, says, "First of all, you do your devotion of your Master and that means you should manifest the Radiant Form of the Master within. That is the true devotion."

So, we will not be able to manifest God Almighty because, in order to manifest God Almighty, we need the help of the Master. And it is the Master Who will take us to God Almighty and manifest Him for us. So, till we first manifest the Master, we will not be able to go towards God Almighty. Therefore, it is our duty to do that devotion. The Teachings that have been given by the Master, we have to follow that. And that is how we will be able to achieve the true purpose of coming in this human form.

By doing just outward meditation for just about a half hour or so, we will not be able to get success. Because we are so much imbued in the colors of this world that, by doing such minuscule meditation, we will not be able to go within.

We have to understand the truth. We have to understand what is truth and what is false. What we do now is, we believe that this life we are living, that is the truth. And death is false. The reality is death is truth and the living is false. So, we have to be able to discern and understand this reality.

So, we have to understand this reality – that of the impermanence of this life and the reality of death. And when we understand and keep that above all, we will be able to do that devotion and we will be able to work towards it.

So, we have to have the fear of death. We should understand the reality and have that fear of death. We should understand that Kal is sitting on our head and he can bring an end to this life at any time. And we should not forget that. We should be mindful of that reality. And the other is that we should have faith in the Master. Just like a bird to fly needs two wings. When both the wings are balanced, only then it will be able to fly.

Like that, the wings of devotion will require two things. One is the fear of death and that will keep us forever attuned to devotion. And the other is the faith in our Master. So, we should have faith in our Master and we should be fearful of the reality of death.

Like that, we should remember that all these outward things, all the materiality of this world, our attachments here, all that is false. What is true is our soul and the Master

and Naam. So, we have to remember that the devotion of this and the devotion towards our Master is the truth and the attachments towards this world are false. So, we should always, again, be mindful and discerning about this truth. We should refrain or keep ourselves aloof from this attachment of the world and keep it entangled with our Master.

So, we should be worried about our True Home. Our True Home is Sach Khand. Our True Father is God Almighty. So, we should be concerned about going back to our True Home and going back to God Almighty.

You are the essence of God Almighty. You are the son of God Almighty. And in this world, you are someone and you have the power to give to this world. You are not a person who has to take from this world, but to give to this world.

But we have forgotten that. And instead, we have identified ourselves with this body. And we have identified ourselves with all the manifestations of this world outside. And we have forgotten our true power.

We have forgotten that when we came into this world, we came empty-handed. And when we leave this world, we are again going to leave it empty-handed. So, we have not brought anything in this world, and we are not going to take anything from here. Therefore, be very discerning about this reality. And take out your love and affection which you have for this world and put it at the feet of your Master.

Be mindful that all your love and affection which is for the world outside is only temporary. And when you leave the world, you will have to leave all of this behind. Because we have our love and affection for all the worldly things, whatever we have love and affection for, when we leave that or we have to depart from that, it always causes sorrow.

Bhakti beej binasai nahee,
Aayi padai jo chol,
Bhakti beej binasai nahee,
Aayi padai jo chol,
Kanchan jo bistaa pade,
Ghate na thaa ko mol.

Radhaswami.

4

Meditation Talk
02 Aug 2023 – Morning

We Should Make It Incumbent To Have Good Feelings, Carry Good Thoughts, And We Will Get The Grace Of The Masters And God Almighty

---

In the Kali Yuga, the Saints have adopted three measures or practices for the salvation of the soul. So, the first is the surrender to the Masters. The second is Satsang. And the third is Bhajan Simran.

Earlier, in the earlier yugas, different practices were adopted. But in the Kali Yuga, the simple practices are adopted by the Saints, where anyone from a five-year-old to a ninety-year-old person can do it.

So, first comes Satsang, and in Satsang, when one attends the Satsang, or goes in the company of the Masters, he understands the reality. He understands the true purpose of why he is being here. So, all of that is clarified in the Satsang.

When we go to the Satsangs, we come to know the real purpose of this life and why God has bestowed this life upon us. And when we know that reality and that secret of why this life has really been given to us, we try to start walking on the Path. When we walk on the Path, the Master initiates us and gets the soul connected to the Holy Sound Current. And when we take that initiation and we continue, we develop a love and affection towards the Master as we listen to more and more Satsangs.

Satsang is of a very high order and very high importance, and that is why the Saints have sung high praises of Satsang. Because, in the Satsangs, even thieves leave their habits of robbing. And people who drink or who eat nonvegetarian food, they also leave their habits. So, Satsang is a very high order and we should listen to Satsang every day.

Seva is another measure given by the Saints. Whenever we get the opportunity — when we attend programs – we should try to do as much seva as possible. So, seva is no less important than Bhajan Simran. But when we do the seva, we should do it either in the loving memory of the Master or while doing our Simran. But while doing seva, we should not engage in any kind of slandering or we should not carry ill feelings about fellow sevadars because then that affects us negatively.

This path of Sant Mat is a path of love and affection and it is not a path where one learns or carries any ill feelings.

When a satsangi visits our house, we should feel that it is the Master Who has visited our house. And that is how we should do the hospitality of that satsangi.

The way we carry our thoughts and our feelings, the Master and God Almighty, They also bestow their Grace accordingly. So, we should make it incumbent to have good feelings, carry good thoughts, and we will get the Grace of the Masters and God Almighty.

* * *

When Guru Amar Das Ji went to his Master, for twelve years he did the seva of carrying water which was from a nearby river. And he would carry it every day. And he did this for twelve years. Whatever Grace was showered upon him by his Master was due to the unfailing seva that he did in the loving memory of his Master and while doing the Simran. So, later, his Master made him continue in that ashram, and continue teaching others and he became the next Master.

Bhai Manj also did selfless seva and with a complete surrender to the Master. And his Master also showered Grace upon him and he gave him a boon that whoever he initiates, he will go straight to Sach Khand.

So, when we do seva, we should do that seva in the loving memory of the Master. And when we do such seva, then we get the Grace – a rupee for a rupee — that we spend time in this.

The third important thing is to do our Bhajan Simran. Once we have been given this Path and we have been given this Teaching, then it is important that we spend as much time as possible to do this Bhajan Simran.

Bhajan Simran is not a small thing. By Bhajan Simran, we are cleansing the mind. And the mind is burdened with the karmas — the deeds — and the filth of those deeds for scores of previous lives — for millions and millions of lives. And we are, in a way, cleansing the mind and cleaning it of all those karmas that are laden upon it.

So, when we do our Bhajan Simran, we are continuously cleaning the mind. And, that way, the mind becomes more and more pure and sublime. So that, one day, it becomes as crystal or as clear as glass. And when the mind becomes that crystal clear, it goes and gets connected with the Holy Sound Current. And once that happens, it never comes back into this world. It kicks away all the pulls of this world and goes with the Holy Sound Current. So, once the mind gets connected with the Holy Sound Current, then there is nothing that stops it from going back to God Almighty. So, therefore, it is very important that we listen to Satsang every day, without fail. And we also do our Bhajan Simran every day.

We have been given this human body so that we are able to follow this Path and get out of this ocean of life and death and go back to God Almighty.

If we see our routine, we have spent time earning our livelihood or looking after our families or our children — in our previous lives also, and in different lifeforms also. But this opportunity of a human being that is given to us has been given so that we get free from all of that bondage and we get out of this ocean of life and death.

So, we have been given this human life because of the good karmas of tens of millions of previous lives. And that is how we have this human form in this life. And with the Grace of God Almighty, we have been given the company of the Masters. And the Masters have put us on this Path and explained it. So, now it is very important for us to do that Bhajan Simran and continue on the Path.

* * *

So, the time is very good and the atmosphere is quiet. So, we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

5

Meditation Talk

02 Aug 2023 – Afternoon

Unless You Have Faith, Absolute Faith In The Master, You Will Not Be Able To Build On Your Devotion

---

The Five Names that are given by the Saints during the initiation, these are the names of the Lords of the planes above the Eye level. They have never incarnated and come into this world. The Names are very pure.

There are six levels or chakras below the Eye Center. And slightly above the eyes, the seventh, where all the gods and goddesses reside – these Names that been given to us, these are of the Lords of planes above those levels and They are very pure. And these pure Names have been given to us.

So, these pure Names that have been given to us, they work by cleansing the mind. And as the mind gets cleansed by the repetition of these Names, it becomes pure and then it is able to go within. So, till the mind is pure, the soul will not be able to go within. So, it is very important to cleanse the mind by the repetition of these Names. So, the practice of repetition and sitting for your meditations, this is very important. And to have the love and affection for your Master, this is also very important. Because it is this love and affection which will take us within. Either we can have the love and affection for this world outside, or we can direct it towards the feet of the Masters Who will help us to go within.

So, the Masters tell us, "You can go about your daily routines and your daily lives but, simultaneously, you should also do your meditation and you should do your practices. So, the question that then arises is that, if you have to direct the love and affection towards your Master, how can you go about doing your daily activities. Because even doing all of the things around us, to take care of our loved ones or to do things around us, we need our love and affection to even to address those things. So, if we are going to focus our love and affection there, how will we direct it towards the Master?

So, if we see the great Saints, the Gurumukhs, we see that They have also had families. They have also had households. And despite all Their responsibilities and duties around Them, They have managed to do Their meditations and been able to go within. So, Their stay, Their way of life was slightly different from the way we go about our life.

So, they, when they went to their Masters, they went to their respective Masters, they surrendered to the Masters. And after they understood the Path, they completely took towards the Path and directed their love and affection toward their Masters. And then they went about their other activities and their other responsibilities and attachments in this world. They went about doing those as their duty while having their love and affection focused at the feet of their Masters.

So, once they surrender to the Masters, they reconcile that everything that they have belongs to the Masters. And that it is the Masters Who are going to be taking care of them and they had complete faith and love towards their Masters. So, when they reconcile to this surrender, then whatever happened around them, whether there was an upside in their life or a downside in their life, they did not get swayed by such upheavals. They remained steadfast in their love and affection for their Master and their faith in their Master.

Whereas, if we look at our lives, we constantly are swayed by the distortions around us —we forget our Masters in those distortions and we get entangled in all our desires around us and all our attachments around us. So, once they surrender to the Masters, they reconcile that everything that they have belongs to the Masters. And that it is the Masters Will that will be taking care of them and they have complete faith and love towards their Masters. So, when they reconcile to this surrender, then whatever happens around them, where there was an upside in their life or a downside in their life, they did not get swayed by such upheavals. They remain steadfast in their love and affection for their Master and their faith in their Master.

Whenever we look at our lives, we constantly are swayed by the distortions around us – we forget our Masters in those distortions and we get entangled in all our desires around us and all our attachments around us. So, that is the difference between us and the Gurumukhs.

Once the Gurumukhs have taken towards the Path, They have surrendered towards their Masters and They have complete faith in their Masters – and complete love and affection towards the Masters — then They plunge into the sea of devotion. They do not look here and there. And with complete faith in Their Master, They take the plunge in devotion.

So, if we look at the life of Sant Ji, all his life savings he had invested in Kunichuk in building a large mansion. He had built a house of three floors. And Kunichuk, it is still there when we pass it. It is adjacent to the highway. So, he had spent all his monies and he had also got about eight to ten cows. And it was a very large expanse of land that he had purchased.

So, it so happened, it was summer and Sant Ji was sitting below a tree. had removed his turban and his sandals also. And he was resting below a tree when Kirpal Singh Ji Maharaj arrived in his car. And when Kirpal Singh Ji came, He mentioned to Sant Ji

that he should leave all of this possession. He should leave his house and go to 16 P.S. and do his meditation there.

So, when he was told this, Sant Ji did not take any time to think or do otherwise. He decided to leave and he went to pick his turban. So, when he was picking, Kirpal Singh Ji asked him why he was picking his turban? So, he left his turban also. And then, he went to take his sandals. So, again, Kirpal Singh Ji said, "Why do you need to take your sandals?"

So, just like that, with no possessions and all his life savings, which he had invested there, everything he left behind on the single instruction of his Master. So, such was the faith in the Master that he did not think twice about leaving all his life's possessions behind.

So, such is the thinking of the Gurumukhs. Whereas, in our case, if we lose some possession, in worldly matters also, when we lose some possession or some material thing we lose, we start feeling very sad about it. And not only feel sad about it, we start blaming our Master also. We start saying, "Why didn't the Master take care of it? And how is it that, despite me having a Master, how is it that I'm losing these material things?" So, that is the difference in our thinking and the thinking of the Masters.

So, even if our dear ones, if some family member, or some friend, some near one departs, we again feel sad and we again blame our Masters and we keep thinking why our Master did not protect that dear one? How is it that he was allowed to die?

Now, if Masters start changing the laws of Kal and They start saving everybody, then how will the work of Kal continue?

I have seen so many satsangis. Now, when someone, some near one passes away, they stop coming and attending the Satsangs also. They stop coming all together. So, such is our limited thinking. And the fact is that in all the talks that the Masters give, They emphasize that this world is not real and we should get detached from this world. We should not have too much attachment around. But despite all those explanations given by the Master, we still are limited in our thought.

So, it is only the Master Who is true to us. He is here in this world with us and He is explaining the reality to us. And even after this life, He is there with us and He will be along with us till we go to God Almighty.

So, He's the only True One Who is going to be with us.

So, faith is a stumbling block. Faith is the basis or the foundation of devotion. Just like the foundation of a building, it is very important on which the entire building is constructed. Like that, faith is the foundation for devotion.

So, unless you have faith, absolute faith in the Master, you will not be able to build on your devotion.

So, therefore, we have to listen to the Satsangs and the explanations given by the Masters. We should not listen from one ear and take it out from the other ear. When we listen, it is told to us, and therefore we have to think about what has been explained to us, what has been told to us. And we have to try to live on those lines.

* * *

So, the time is good and the atmosphere is quiet. We should make the most of it. Let us close our eyes and sit for meditation.

6

SATSANG

02 Aug 2023 Afternoon

The Devotion Of The Satguru Is Very Difficult – Like Walking On The Blade Of A Sword – One Must Tread The Path Of Truth

---

The paathi sings the Bani of Sant Kabir Sahib... from the book: Santon Ki Bani, Bhakti ka Ang...

This is a continuation of yesterday's Bani...

Guru bhakti athi katin hai,
Jyon khaade ki dhaar,
Guru bhakti athi katin hai,
Jyon khaade ki dhaar,
Binaa saach pahunche nahi,
Mahaa katin byouhaar.
Mahaa katin byouhaar.

This is the Bani of Param Sant Satguru Kabir Sahib. This is the Bani that we started off with yesterday. We'll be continuing with the same Bani today.

Kabir Sahib, in the Bani, says, "The devotion of Satguru is very difficult." He compares it with walking on the blade of a sword. So, He says, "It is very difficult – like walking on the blade of a sword." If you walk carefully, then you will pass it. But otherwise, if you go all over – in terms of being stretched toward the worldly desires and towards God Almighty – then you will fall on that blade and you will get cut.

So, listening to the Teachings of the Master and following on what the Masters explain to us, following the instructions of the Master is indeed very difficult. So, that is why devotion is difficult because we have to follow the instructions of the Master. But here, Kabir Sahib says, "It is difficult. The devotion of the Master is difficult. Because you will be able to only tread on that fine blade of the sword if you have truth on your side."

He says, "You have to tread on this path of truth. You have to be true in your thoughts. You have to be true when you speak to others. And you have to be true in your dealings with others." Because the whole essence of Sant Mat is Truth. God Almighty, He is called Sat Purush — which means, again, Truth. He is the 'True Person'. So, that is 'Sat Purush'. And the Sound Current which comes from there and connects us is also 'Sat Naam'. And the Masters Who come from there to take us back to Him, They are

also called 'Satguru', because They are also connected to the Truth. And at the time of initiation, when They connect the soul, once the soul is connected to the Naam, they are also called 'satsangis'. So, 'sat' means truth.

So, we find it difficult to tread on that path of Truth. Our dealings are not true. We work in our own selfish interest and, therefore, we deceive others. We do not talk the truth always. We lie. So, we are not following that path of Truth and this Sant Mat is a path of Truth. That is why, if we are not being able to walk that path of Truth in our thoughts, behavior, and in our talk, we will not be able to get success on this path of Sant Mat.

The mind is burdened with millions of deeds of millions of our previous lives and it is impure today. And, therefore, when we try to tread this path of Truth, it becomes difficult for us because of the impurity that the mind is carrying. And we keep falling again and again and failing in our duty to maintain that truth.

So, the Masters, They give us instructions. And what all the Masters have always emphasized is to do Simran. Because just by doing Simran, the Simran itself will work towards cleansing the mind. And once the mind becomes pure and it becomes clean, automatically, it will start treading on this Path. It will start doing that devotion which is required. It will start developing that love and affection. So, all that we have to do is follow the instructions of the Master in doing Simran. So, Simran is the first step on this path of devotion. And if we do it unfailingly — we keep doing Simran all the time throughout the day and while we are meditating — then we will be able to help in the process of the cleansing of the mind. And that will then help us do the correct devotion.

So, initially, when we do Simran, we do it with the tongue and, with the help of the tongue, we keep doing the repetition of the Five Holy Names. As we gain practice of that, our Simran becomes automatic in the mind. And that is called 'ajapa'. And there, the mind starts doing the Simran. So, even when we are talking or conversing with somebody, the mind is continuously doing Simran. And once we are in that state, where the mind is doing the Simran, then we can assume that we have got success on the Path and that our journey has begun and that we will be leaving the nine doors and coming to the Tenth Door.

So, therefore, Kabir Sahib says, "The devotion of Satguru is difficult because we are not able to follow on the path of Truth."

Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Seesh uthaare haath se,
So lesee satnaam,
So lesee satnaam.

Now, Kabir Sahib says, “Devotion of the Satguru is not for the cowards. It is for those people who are brave.” And by 'cowards', He means people who are undecided, who want to follow on the path of the world and also follow on the devotion of the Masters. Instead, He says, “It is for those brave people who have a strong resolve. And following that strong resolve, they have taken the plunge of devotion and have that faith and love and affection for the Master.”

* * *

The story of Bhai Manj comes out strikingly and it is a very interesting story. It is interesting to understand how he has done his devotion of his Master. When Bhai Manj went to listen to the Satsangs of Guru Arjan Dev Ji, for three or four days he listened to the Satsangs and those Satsangs had a lot of impression on his mind. And he decided to get initiated. So, he requested for initiation.

So, when he requested initiation – in those days, the Masters would not just give initiation to anybody who would come and request for initiation. They would carefully consider that disciple and look at how he had to be cleansed first. And after the disciple was strongly on the path of devotion, They would be given the initiation.

So, the Masters, in those days, would test Their disciples. So, when Bhai Manj requested for initiation, Guru Arjan Dev Ji saw that he was a very wealthy farmer. He had hundreds of acres of land. And also, on one parcel of his land, there was this tomb of Sheikh Sarwar.

So, He told Bhai Manj, “First, you break that tomb of Sheikh Sarwar and level that land. And once you have done that, you come to me and I will give you initiation.”

So, Bhai Manj thought that this work was indeed difficult but he was a soul of past impressions and he was very impressed by the Satsangs. So, he decided that he would indeed do that.

He called about ten to twelve farmhands and he was a very wealthy farmer, so all of these people came with the instruments to break that tomb. He asked them to stay the night and then, at around twelve at midnight, he took them and got the tomb broken and leveled out.

So, in the morning, he went to Arjan Dev Ji and told Him, “As You had instructed, I broke the tomb and I leveled the land there.”

So, then Guru Arjan Dev Ji saw within that, yes indeed, he had done the work. And He took Bhai Manj in a room and gave him initiation. But even though He had given the initiation, the test had not stopped. So, He continued to test Bhai Manj.

After he was initiated, he started facing difficulties. So, some family member would fall sick, or some of his cattle would die, and some cows would die. So, that way, he

started facing, one by one, these difficulties. But Bhai Manj did not get swayed by all of this, and he stood strong in his resolve and his devotion towards his Master.

So, that way, more and more difficulties befell him, and his family members also started leaving him. And the villagers also tried to discourage him on this Path and they also told him, "All these difficulties that you are facing are because you have broken that tomb of a fakir and you should actually reinstate that tomb and beg for forgiveness. And perhaps, all these things will change for you."

So, these farmers also decided to boycott him and all the villagers decided to boycott him. They decided that none of them would go and work on his farms. And no one would take care of his cattle. So, like that his farmland did not yield crop and there was no one to look after his cattle also. So, that way, he started getting losses because there was no yield in his farms. And he then started selling his lands, piece by piece, for earning his living. And his children were to be married, so he did all of that by selling his land parcels.

And, over a period of time, that land also substantially reduced and he continued to take losses. His family members also left him.

So, people also boycotted, and they also decided not to buy his lands. So, he was not able to liquidate his land parcels. And he then decided that he and his wife would go at a little distance, go away from that village, where people would not recognize him. And they would stay somewhere by the riverside and then he would work as a laborer and earn his money.

So, there were only three members left in his family — himself, his wife, and his twelve-year-old daughter. So, the three of them decided that they would leave this village and they packed whatever little utensils were left. And into packets, they carried all those things and went at a distance. So, they went far away and where there were canals or rivers, they made a hut there and they started staying there, the three of them.

So, six months passed like that. Now, the Master Who is testing the disciple, He is also aware and He is also tracking His disciple. And He sent a letter — Guru Arjan Dev Ji sent a letter — to Bhai Manj. And He told the disciple who was handing over the letter to Bhai Manj, "You hand this over to him and collect a fee of twenty rupees before you hand over the letter."

So, that sevadar took the letter and he went to Bhai Manj. He stood outside his hut and asked Bhai Manj to come out. And when Bhai Manj came out, he said, "The Master has sent a letter. But I cannot hand it over. I have been instructed by the Master to first collect twenty rupees and only then I can hand over the letter."

Now, Bhai Manj started thinking as to how he would do that because he had to take the letter. It was his Master Who had written the letter to him. So, he had to collect the letter and he had to also pay those twenty rupees.

So, Bhai Manj went inside the hut and requested his wife and asked her if she had something valuable to offer so that he could fetch twenty rupees and collect that letter.

So, she said that whatever ornaments she was wearing, she had only carried those and she had tied them up in a piece of cloth and kept them. So, she offered her ornaments to him. And he took those ornaments, went to the goldsmith in that village, and he offered those ornaments. And he got exactly twenty rupees in exchange.

So, he came back and offered those twenty rupees to that sevadar and collected that letter of his Master. Once he collected that letter of the Master, he was very happy and he touched the letter to his forehead and to his chest. And he was very pleased that his Master had remembered him.

So, when he opened the letter and what was written inside was that his Master had written, "I am fine here and I hope that you are also fine."

He was very happy that, indeed, his Master had at least remembered him and sent that letter to him. So, he was very pleased, and he carefully kept that letter and wrapped it up in cloth and kept it. So that way, another six months passed.

So, his Master wrote another letter to him after six months and told the sevadar, "You should collect twenty rupees before you hand over this letter also."

So, like that, that sevadar came and told Manj that he should give him twenty rupees so that he could then hand over the Master's letter to him.

So, he went inside again and requested his wife if she had anything of value? And this time, she said, "No, last time I gave you whatever I had kept because my ornaments, I had hidden them safely, and I gave all of that to you last time. So, I don't have anything."

So, then he started thinking what he could do to get those twenty rupees? So, he saw that he had his daughter of thirteen years and he remembered that, in his earlier village, one of the landlords had asked for his elder daughter's hand in marriage for his son. So, at that time, Bhai Manj had refused it. But he felt that maybe he would take his younger daughter – so, if not the elder daughter, he would offer the younger daughter in marriage. And perhaps he would get his twenty rupees. He would ask that landlord to give him twenty rupees for that.

So, he then took his daughter and he went to that village and that landlord. And when he met that landlord, with folded hands, he told him that he was indeed remorseful that he had not accepted the offer made by the landlord for his elder daughter when he had asked him for marriage with his son. So, he said, "In my arrogance, I had not accepted your offer. But I humbly request you, if you can accept my younger daughter instead, and she can marry your son. But I am in need of twenty rupees. So, can you give me that with the acceptance of the offer?"

That landlord felt sympathetic towards Bhai Manj and he was also sympathetic towards his daughter. He felt that she would have to go from place to place with him and he has no money, so she will also suffer. So, why not accept that offer? And she will remain happy in our house. So, he accepted the offer. And he said, "Okay, we will have her married to my son." And then, he also gave him those twenty rupees.

So, he took those twenty rupees and went back and offered that to that sevadar. And then the sevadar handed him that letter of his Master. So, he was very sentimental and he touched that letter to his forehead and chest and he opened the letter. When he read the letter, his Master had written, "In whatever state you are, you come to the ashram."

So, immediately, he went inside and told his wife, "We should pack and go to the ashram." So, they made two packs of their utensils and clothes and carried them and they walked towards the ashram. And, in a few days, they reached the ashram.

So, when they went to the ashram, they went for Darshan of the Master. And when Bhai Manj went for his personal Darshan, Guru Arjan Dev Ji was talking to somebody so He was looking away from Bhai Manj and He just gave him the Parshad and did not look at him.

So, that way, they both got Darshan but the Master did not look at them and just gave them the Parshad. And they stayed in the ashram and they started doing seva. So, Bhai Manj would do whatever seva in the farm and his wife would clean utensils. So, both of them did seva.

So, that way a week passed. And once it so happened that, while his wife was standing, the Master came and He started conversing with somebody else with His back towards her. And He asked that person as to whether Bhai Manj, who was to come to the ashram, "Has he come?"

So, now, every day, they were taking Darshan from the Master. They were going there every day and taking Parshad. Every day, He was ignoring and not looking at them and giving them the Parshad. So, despite that, he asked the other sevadar as to whether he had seen Bhai Manj and whether Bhai Manj had come to the ashram?

So, that sevadar told the Master, "Yes, of course, he has come. He's here for a week now."

And then, the Master asked him, "What is he doing? What does he do here in the ashram?" So, He was told, "He does seva in the ashram and then he eats in the langar."

So, the Master said, "Okay. So, he's doing seva and he's eating. So, what is left? There is nothing left with him."

So, that way, the Master said this purposely so that she would be listening. So, Bhai Manj's wife then conveyed this conversation that she had overheard. And she told

Bhai Manj that, “See, the Master is saying this, that we are eating in the ashram and we are doing seva and there is nothing left. We are using up whatever seva we are doing by eating food here for free.”

So, Bhai Manj said, “Okay. From tomorrow, we'll not do this. You do not eat in the ashram. I will also not eat in the langar. And I will go early morning and fetch firewood. I'll make two bundles. I will give one bundle in the ashram as seva and I will take the other bundle to the nearby village and get food in exchange. And then both of us will eat that food. And you do your seva of cleaning utensils. That way, you will be able to do your seva, and I will also, as seva, give the firewood to the ashram.”

So, that way, a month passed and, every day, he would cut two bundles of firewood and carry that firewood. He would carry very heavy bundles of firewood. In those days, people were stronger and a person could carry that much. In today's times, we would require three people to carry that much firewood.

So, every day, he would do that and, that way, a month passed. So, one morning, when he was doing this and bringing that firewood towards the ashram, there was a storm. And there was a lot of dust and rain and visibility was very poor. And the wind was so strong that, with his bundle, the wind pushed him from behind and he fell into a small, shallow well which had about four feet of water. So, he fell inside the well with the firewood.

At that time, Guru Arjan Dev Ji was giving a Satsang at nine o'clock in the morning and, as soon as this incident happened and Bhai Manj fell inside the well, the Master stopped His Satsang and He started running.

So, all the people who were gathered there were wondering how the Master suddenly left the Satsang halfway and started running like that? And they started following Him. So, the Master told them to carry one rope and one ladder. And He told them to follow Him.

So, the Master was running and he went about one and a half kilometers because, where Bhai Manj had fallen in the forest, it was quite far away. When He went there, all the followers, the other devotees, were also running with Him, carrying that ladder and the rope also.

When He reached nearby, about a furlong before, He stopped there. And then He told the other sevadars, “Bhai Manj has fallen in that well. So, you help him to come out from there.”

So, He purposely stood at a slight distance because he wanted to also hear and see what the sevadars had to say. And when the sevadars went to help Bhai Manj out of the well, they lowered the ladder and the rope and they told him that he should shrug that firewood off and take the ladder and climb out.

But then, Bhai Manj told them that he could not put that firewood in the water and that they should first take the firewood out because that was his seva. And then he would come out.

So, the sevadars were annoyed and they told him, “You leave that and you just climb up and come out.”

But he said, “No, this is my seva for my Guru. So, you do that first. You take the firewood out first.”

The sevadars told him, “What 'Guru, Guru' you are doing? You have wasted your whole life and you have ruined your life because of your Guru.”

So, with folded hands, Bhai Manj told them, “Please don't say anything about my Guru like this. And whatever you want to tell, you tell about me. But don't speak ill about my Master like this.”

So then, the sevadars lowered that rope and they first took out that firewood, those two bundles of firewood, and then they helped him come out. So, as soon as Bhai Manj came out of that well, Guru Arjan Dev Ji ran to him and He embraced him.

He embraced Bhai Manj and Guru Arjan Dev Ji gave him a boon, “Whoever you initiate, in this life itself, he will go to Sach Khand.”

So, at that very instant, He took Bhai Manj's soul also to Sach Khand and He gave him this boon also. So, it was the seva that Bhai Manj had done which showed his devotion and he got his salvation by doing this seva.

So, Guru Arjan Dev Ji was very pleased with Bhai Manj and He told him, “I'm extremely pleased with you. So, you ask for whatever you want. If you want, I will remove Kal and his control over these three worlds and I will make you sit in place of Kal.”

So, Bhai Manj said, “No, I don't want that. When I have the Sat Purush, I don't want to replace Kal.”

But Guru Arjan Dev Ji said, “No, but you must ask something. I am extremely pleased with your seva.” So, Guru Arjan Dev Ji told him, "You must ask something."

So, when He insisted so much, Bhai Manj said, “Okay, if You are insisting that I ask for something, though I don't want anything, but if You are insisting so much, then you give me a boon that now Ghor Kali Yuga is going to come and the Masters should not test Their disciples. Because it becomes very difficult. So, You stop testing disciples.”

So, he was granted that boon by Guru Arjan Dev Ji. And it is such that whatever one Saint decides or agrees, all the other Saints follow that. So, it is because of Bhai Manj

that this practice of testing disciples is now over and that is no longer done by the Masters to test their disciples.

The reason of telling you this story of Bhai Manj is to emphasize on how this devotion of gurumukhs is — how true they are and how resolved they are in their devotion and in their faith in their Master. So, despite losing his wealth – all of his wealth — and losing all of his family members also – they all left him – and so many difficulties were faced by him. But he did not have any ill feelings towards his Master – not even equal to a mustard seed. So, despite all of this, he remained very firm in his resolve and in his faith in the Master.

So, that is how the devotion has to be carried out. That is how we should be devoted to the Master. That is how we should be resolved in our faith in the Master and have love towards Him.

But what happens is, with us, with you and me, we are easily swayed by outside things. Now, if some family member leaves us or passes away, then we immediately start blaming the Master for it. We immediately go to the Master and complain that why is it that He did not try to save the family member or the near one or the dear one?

And the Masters are always there to shower Their Grace upon us. But if the lifespan of the dear one is that much, then They do not extend that lifespan. But if there is a longer lifespan, then they will definitely extend all the help.

So, there are so many losses that happen like this. People die due to accidents. People die due to illnesses. And whatever is destined, that is going to happen and they will have to go through those karmas. But wherever it is feasible, the Master definitely extends help.

Once a member is initiated, the Master is not far away. He is sitting within next to that soul. He is sitting within. So, it doesn't take Him time to extend His Grace or extend His help.

So, we should never have any lack of trust in our Master. When we are faced with any kind of difficulties, we should remain completely resolved like Bhai Manj in our faith towards our Master.

We do not go to the Masters to seek profits in our businesses or to seek better health or better relationships. We go to the Masters to seek riddance from this ocean of life and death, to get rid of this world here and be free from this burden of the mind. So, that is why we go to the Masters. And when we go and surrender to the Masters, They take that responsibility of freeing us, freeing our soul from this ocean of life and death.

Now, when They have taken that responsibility, it is incumbent on us to do that devotion as explained by Them. But instead, we keep on being swayed by our mind

and we keep on expecting all the outward worldly things from Them instead of focusing on Their Teachings and going within and getting our salvation.

So, the Masters tell us to do Bhajan Simran. They tell us to do that meditation every day. And by doing that, we gain that strength within us to face all the difficulties and any bereavement or any other thing — to face any upheavals in our life. We are able to face all that by doing our meditation. So, the only thing that the Masters are telling us do is to do our meditation regularly. And we should do that, just like we do all our worldly things and we go about doing our routines, that way, we have to also spend time to do meditation every day.

Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Seesh uthaare haath se,
So lesee satnaam,
So lesee satnaam.

So, Kabir Sahib says, "You should offer your head to the Master." By saying that, you should offer your head to the Master, He doesn't mean the physical head. And what He means is that you should offer your ego. It is that ego of this mind which is bringing us, again and again, in this ocean of life and death, and making us do all these deeds and coming again and again into this world.

So, what He says is, "You offer your ego to the Master and, when you do so, you offer that ego and stay in a very humble way in your life – be very humble – and do your devotion".

If you are able to offer that ego to the Master and do your devotion with all humility, you will definitely be successful on this Path. In your devotion, if you carry a lot of ego, then you will not be able to get success. So, you have to behead that ego and go about in a very humble manner in your devotion.

Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Bhakti duhelee guru ki,
Nahi kaayar ka kaam.
Seesh uthaare haath se,
So lesee satnaam,
So lesee satnaam.

Radhaswami.

7

Meditation Talk
03 Aug 2023 – Morning

We Have Sacrificed So Many Lives In Pursuit Of Maya — For Our Own Soul, We Should Use This Life And Sacrifice It For God Almighty

---

Kabir Sahib, in His Bani, has said, "The clouds, trees, and Saints come into this world for the benefit of the others. So, the tree, it bears fruit. It comes for the benefit of others. During the season, it bears so much fruit so that others can enjoy it and eat it. It doesn't eat its own fruit. It comes for the benefit of others. People throw stones to break those fruit free, but the tree still bears the fruit — despite being thrown stones at.

The other is the lakes. They collect the water from all the water of the rain that accumulates. They collect that water and that water is used for the benefit of others. So, in that lake, there are so many living things that survive because of the lake. And people also use the water of that lake to drink and they use it for other benefits. So, all that is given because it is imparted by the lake for the benefit of everyone.

The other is the clouds. The clouds carry water. They pick up the water from the various oceans and seas and they travel thousands of kilometers bearing that water. And then they drop that water as rain or snow in various places. So, they distribute water and give water to the places which need it.

It is only because of the rain carried by the clouds and given by the clouds that one can have sustenance on land. Because, otherwise, people will die of thirst and they will not get fresh water to drink. And they will not get water to grow their crop. So, it is only because of the selfless service of the clouds which carry that water, bear that water, and leave it – drop it – in the needy areas.

They carry so much water, and sometimes, it also happens that when there are cloudbursts in the hilly areas, there is so much flooding that happens because of the kind of water. It is amazing to see the kind of water that the clouds can carry.

The fourth is Saints. They are ready-made Souls Who have come from the higher regions. They take birth in this world for the benefit of others. And after They are born, when They get the company of Masters, immediately that suppressed devotion

which They carry — the ready Souls that They are – They take the form of a True Saint. And then They impart Their Teachings to others.

So, when such Attained Souls come into this world, and They get the company of Their Masters, They get transformed. The Teachings of Their Masters, creates a lot of impression — deep impressions within them — such that They completely bring about a transformation within Themselves and turn away from the worldly materiality. And then They do Their practices as taught by Their Masters. And They spend a lot of time in Their devotion, in Their practices, and go within. And They also get success in Their devotion to help others.

So, They follow the instructions of Their Masters. And as Their Masters instruct Them, They go to different places. They embrace the people of different places so that They can impart the Teachings of Their Masters and help them go within.

So, when They do Their Teachings, many people praise Them and many people engage in slandering and speak ill about Them.

Many people become Their friends and many people become Their enemies. But for Them, all are equal and they look at everyone with the same eye and with equality.

So, They come into this world for the benefit of others. On the instructions of Their Master, They sacrifice all the luxury of this world and all the riches of this world. And They take the plunge of devotion. And in helping others, all the various lost souls who have lost their way, They help these souls to go back to their True Father and to their True Home. And They sacrifice Their life for the benefit of others.

So, we have been touched by the lives of such great Masters Who have been sent by God Almighty into this world. And They have sacrificed everything to help us.

So, it is important for us, therefore, to follow Their instructions and do that little bit of devotion, do that Bhajan Simran every day, and listen to Satsang every day.

So, with the instructions of the Masters, we should follow these instructions. Do our Bhajan Simran and listen to Satsangs. We should remember that, with the Grace of God Almighty, we have got the company of the Masters. And for so many millions of lives that we have come into this world, we have not had such a great opportunity that has been bestowed upon us by God Almighty. Because, had such an opportunity been bestowed upon us earlier, we would not be roaming in this world and in this pain of this ocean of life and death. We would happily be there in the embrace of God Almighty. So, this opportunity has now been given to us in this life and we should make the most of it.

We have sacrificed so many lives to Maya and in pursuit of Maya. We should use this life and sacrifice it for God Almighty, for our own soul.

So, therefore, we have to have mercy on our soul which has been wandering in this ocean of life and death and has been suffering a lot in this realm. We should have mercy on that so that we can free it from this bondage of the mind and take it back to God Almighty.

* * *

So, it is morning time and the atmosphere is beautiful. And in the morning, our mind is fresh and we are better able to concentrate. So, let's use this opportunity and get connected with our meditation.

8

Meditation Talk
03 Aug 2023 – Afternoon

All The Jivas In The Realm Of Kal Are Subject To Karma — Whether In The Physical, Astral, Or Causal Worlds — But Salvation Comes Only When The Jiva Crosses Par Brahm

---

Kal has made these worlds. And, in this, he has made karma the predominant essence. So, in this world of Kal, whatever karmas one does, he has to again take a life in the future and redeem that karma. So, that way, everyone, all the jivas in the realm of Kal are subject to karma — whether they are in this physical world or the astral world or the causal world. And whether they are gods and goddesses, everyone is subject to the law of karma.

Only this human form is a very unique creation of God Almighty. And, in this form, it is like a Kulpataru. It is a form in which, if you have a firm resolve to do anything and you work towards it, you will actually achieve it.

So, though this human form is attained after scores of good karmas, when one gets the human form, they can resolve and do their tapas, they can do various practices to ascend above the human form. And depending on what kind of tapas are done, if one does a tapa of the Lord Shiva, he will go to Kailash. Or if he does a tapa of Lord Vishnu, he will go to Vaikuntha. Like that, depending on the gods and goddesses that one does tapas and appeases, he goes to that form.

Now, it is the rule that so long as the strength of that tapa one has done in his human form, so long as that power is there, he is given a higher form. So, he is taken from the physical world to the astral world and he gets to stay there. But he can only stay there as long as the power of that tapa is there. Once that power gets over, that jiva is pushed back into this physical world.

So, so long as one's strength of tapas is there, the jiva will be staying in the astral world or the higher realms — either the astral or even the causal. But the life there is quite similar to the life one has here — only that it is a little more pleasurable. There are less pains there, but it is the same kind of lifestyle one has there. Just like people fight here and they quarrel, there is jealousy, like that, it is also there in the astral world. So, from a hut, maybe one gets transformed to a palace. So, that luxury is the only degree

of change. Otherwise, it is not a place of salvation. So, once you go to the astral world or the causal world, you are not going to get salvation from there. You will have to come back into this physical world.

So, Kal and Maya have deceived the jivas. They have created this duality here. And in that deception, they have made people believe. Or the jivas believe that they will get salvation when they go to the higher worlds. But that is not true. Because after that power gets over, they have to come back here. So, it is not a place of salvation.

The Saints say, "Salvation is only when the jiva crosses Par Brahm." So, when the soul crosses Par Brahm, only that is the point where it gets salvation from the realm of Kal.

So, they have created this deception. And there are so many holy scriptures which explain this process of going inwards and up to the higher planes. But all of this is a deception because that misleads the jiva from getting true salvation.

So, we are extremely fortunate that we have got this human form. And, with the Grace of God Almighty, He has given us the company of the Masters. And the Masters have taken us under Their hold and They have given us Their Teachings and initiated us and set us on the Path. So, it is incumbent on us to make the most of such a divine opportunity. Because we are not this jiva, we are not this body or mind. We are the soul and we have to work towards getting the soul freed from these clutches of Kal.

So, therefore, we have to make the most of this opportunity. And that is by doing our Bhajan and Simran. We should give more and more time to our Bhajan and Simran and not increase the burden of karmas upon us by getting outwardly focused and being dragged out by the mind. We should use this time carefully for doing our Bhajan Simran.

Now, if we don't do that and we waste our life, we have still got the blessings of the Master, and if we love Him, He will still come to us, even at the time of death. Though we have not done our meditations, He will take us to the higher planes, and there we will have to spend time to cleanse our karmas. So, we should use this time, this life, and do meditation in this life to cleanse our karmas.

So, Saints say, "Those who have got initiated, their souls have been taking care of. Their days in this world of Kal are numbered and they will definitely get salvation with the Grace of their Master".

But if we are not using this time in this lifespan itself, then we will be taken to the higher plane by our Masters. And there, we will have to spend time, do our meditations and cleanse our mind to go further. And the lifespan in those higher planes is very long. So, it is a much longer period that one will have to do meditations.

So, we should, therefore, use this time to do our meditation and we should help the cause of our Master. He has taken this life to get us salvation and we should try our

level best to see that His work is made easier. If we don't do our meditations, then the Master keeps us in this Sukhsthan, or a higher plane, where one doesn't have to bother about earning his income or taking care of families or doing any other thing. So, it is a place of peace and quiet, where one gets the continuous darshan of Jyoti and where one can listen to the Holy Sound Current continuously.

So, by listening to the Holy Sound Current and seeing the Jyoti, one redeems the burden of karmas that it carries. But one has to meditate like this for a very long time because the lifespan is very long. And since the Master has pledged to take the soul back to God Almighty, even He has to stay back with the soul till that soul cleanses itself and goes up. So, in a way, we really help the Masters if we do our meditations in this life itself. And in this short span, we are able to go within and go back to God Almighty.

So, at that place, there is no need to eat food for sustenance. So, food is no longer a part of our sustenance. And the sustenance of the jiva is only by listening to the Holy Sound Current.

So, once that problem of sustenance is solved, then there is no need for any earnings or doing any other things. And one continues to just listen to the Holy Sound Current and live in that place.

So, we should do our meditation while we are here and try to spend at least two hours in meditation every day. We should make that a part of our routine and give it priority and spend those two hours every day doing our meditations.

* * *

So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and do our meditation.

9

SATSANG

03 Aug 2023 Afternoon

Be Happy In The Surrender To The Will Of The Master — As The Redemption Of Your Deeds Is Coming Your Way, You Have To Face That And Stay Happily In His Will

---

The paathi sings the Bani of Swami Ji Maharaj...from the book: Santo ki Bani...

Guru ki mouj raho tum dhaar,
Guru ki raja sambhaalo yaar.
Guru ki mouj raho tum dhaar,
Guru ki raja sambhaalo yaar.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "When you surrender to the Master, when you go and surrender to the Master, you have to live in His Will." When we go to the Master and when the Master initiates us, He exactly knows who is going to be meditating, how much he is going to be meditating, who is not going to meditate, and what are the conditions that they are going to go through. All this is known to the Master. And, therefore, when we go through our lives, we have to surrender to His Will and be happy in whatever conditions we are going through.

If we want the blessings of the Master and we want His Grace to be showered upon us, we will not get that by asking Him. But we will get it by doing our devotion, by doing our meditation. So, even if you are sitting in some corner and doing your meditation, you will have the hand of the Master upon you because He is very much within you.

So, in life, whatever ups and downs we face, that is because of our own doing. It is because of the past karmas that we have incurred. We have not incurred those karmas with the consent of the Master when we did those karmas. And, therefore, in this life, we have to redeem what we have done in the past. The Master seldom interferes in the redemption of the karmas. But He surely, as a duty, comes at the time of death. And sometimes, a few days before death, He comes and He showers His Grace on the dear one so that the attention, which is all scattered in this world, gets focused inwards and it becomes easy for him to leave the body.

Our life has been classed on the basis of our past deeds. Those are our Pralabdh – or the past deeds — that we have done. And our life is set out on the basis of that. And our body is also made on the basis of those Pralabdh karmas. So, the Masters do not disturb those Pralabdh karmas because that will interfere straightaway with our lifespan and our bodies. But if we are doing our meditation and we are doing our seva, then the Masters definitely reduce our Kriyaman. Kriyaman are the karmas that we have incurred in this life. So, whatever we have done in this life itself, we have to also redeem those in this life. And the Master helps us with those karmas. The third is the Sanchit karmas which are stocked in the Brahm. Everyone's Sanchit karmas are stocked there. And when we go within and we cross the Brahm, by then we will have redeemed all of those karmas.

So, when we cross the Brahm and we take a dip in the holy nectar of the Mansarovar, there all the karmas — all the Sanchit karmas and all the other karmas – are redeemed and washed away. All the outer coverings of the soul are also cast away and the soul comes in its true essence of Light and Sound.

So, whatever we are going through in our lives, we face the ups and downs – karmas – the difficulties come and go. So, we have to happily accept our karmas. We have to happily accept that we will have to redeem these and we should do that. Because, at all times, the Master is not going to come and redeem our karmas or reduce those difficulties. So, we have to live happily in His Will and face those karmas of our own.

So, therefore, Swami Ji Maharaj says, "You have to be happy in the surrender of the Will of the Master. And however your redemption of those deeds is coming your way, you have to face that and stay happily in His Will."

Guru ki mouj raho tum dhaar,
Guru ki raja sambhaalo yaar.
Guru jo kar hith kar jaan,
Guru jo kahe so chith dhar maan.

He says, "Have faith in your Master. And when you face these difficulties, or you face ups and downs in your life, you accept that as the Will of the Master. And do not bring any ill feelings towards your Master when you are going through your difficulties."

* * *

During Sawan Singh Ji Maharaj's time, there was an initiate. They used to call him 'Deputy'. He was in charge of the local area — the Zila there. And he was a very loving devotee. And, in those days, he used to earn a salary of three hundred rupees. In those days, those three hundred rupees were equivalent to about three hundred thousand rupees of today. So, he was quite rich that way and he was a very loving devotee. From his salary, he would take out a hundred rupees and give it as seva to his Master. A hundred rupees he would keep for his family and needs. And a hundred rupees he would do other things, his own spending, for the month. So, that way, and every

weekend, he would come to the ashram and he would do seva and do meditation. So, that was his routine. Whenever he got holidays, he would come to the ashram and spend time doing seva and doing his meditation.

Now, it so happened, he had some unique karmas which he had to redeem. So, during the last few months of his life, he fell sick and he had to be admitted to the hospital.

Now when he was admitted to the hospital, he was lying down on the cot for a long time. So, there were other ailments that caught up — like ulcers and pain in his body. And those became very painful, more than the real illness that he had. And it became quite unbearable.

Now, Sawan Singh Ji Maharaj used to keep visiting him every fortnight because he was a very loving devotee. And Sawan Singh Ji Maharaj visited his hospital every fortnight.

So, that way, about two, three months passed and, one day, he requested Sawan Singh Ji Maharaj, "My pain is quite unbearable. So, I am requesting You for two things. Either You help me get out of this pain and You relieve my pain somehow for me, or You relieve me from this body so I die and I'm out of this pain. So, please help me with this."

Now, Sawan Singh Ji Maharaj told him, "Deputy, these are your karmas. And if I do that, then do you want to come again in this life, again in this world, for those few karmas that you have to redeem? Instead, you do that, bear it, bear it a little more and redeem the karmas. Because, if you don't do that, then you have to come back in this world and redeem them." So, he accepted the Will of his Master.

But Baba Sawan Singh Ji Maharaj showered His Grace upon him and, from then onwards, he could hear the Holy Sound Current within. And once the mind hears that Holy Sound Current, it completely gets out from the world outside and starts focusing completely on that Sound Current. So, all his attention which was there on the pain of his body and outside, all that vanished and he was in the care of the Holy Sound Current within. So, that way, a few months passed, and then he passed away. So, he was such a loving devotee and he went through the rigor of that pain to redeem his karmas.

* * *

There are three types of karmas – Kriyaman, Pralabdh, and Sanchit. Kriyaman karmas are the karmas we incur during the current life. So, from the time we are born till the time we die, whatever we are doing – the deeds we do — those are called Kriyaman karmas.

And Pralabdh karmas are the karmas of our previous life. So about seventy-five percent of the karmas of our previous lives and about twenty-five percent from the store of Sanchit karmas are mixed and those become the fate or destiny of this life.

And our body is cast on those karmas. So, they are completely embedded along with a body and our lifespan. Masters do not disturb that Pralabdh karma because those are intertwined with the body. And if those are redeemed by the Masters, then we have to again come in the body and redeem those karmas. So, Masters seldom disturb the Pralabdh karmas but They definitely help us with the Kriyaman. They redeem the Kriyaman karmas which we have incurred in this life by Their Darshan, by Their Parshad, or by our meditation, we are able to reduce those Kriyaman karmas.

The Masters tell us to do our Bhajan Simran because, by the Bhajan Simran also, we reduce our Kriyaman karmas. We have built up karmas in this life of Kriyaman and we have also to incur our Pralabdh. So, if we are not doing our meditations and not doing the Simran, then these build up towards the end of our life. And then it becomes very difficult for us to leave the body because there is a lot of burden of karma that we have to incur.

On the other hand, if we follow the instructions of the Master and do our meditations, then we are regularly redeeming our Kriyaman karmas and reducing that burden. So then, we have to only go through the Pralabdh karmas towards the end of our life and we are able to face that easily and leave this body more comfortably. That is why the Masters keep insisting that you do your meditations so that you reduce the burden of karmas that you are carrying. But we don't listen to the Masters. We listen to our mind and we don't do our meditation.

So, therefore, we go through this life building up our burden of karmas and we face the difficulties of the redemption of these very karmas. And then we blame the Masters for it.

So, Masters tell us to do our Bhajan Simran. Bhajan Simran is like the tonic that They have given and we have to keep taking that tonic to improve and redeem our karmas. To do our Bhajan Simran, we have to also follow a few things. We have to eat less. We have to sleep less. We have to talk less. And we have to walk less. So, these are four things, if you do, then you will be able to be more successful in sitting for your meditations and being able to do your meditations and concentrate in that.

So, the Masters have given us the medicine of Naam. And if we take that medicine regularly, which the Masters have given us, and we follow the instructions of the Masters, then we will be able to go about this life and, actually, we will be able to transcend within. This is the life where you can transcend from being a human being to God. So, you will be able to do that by taking the medicine given by the Masters and following Their instructions.

Guru jo karen so hithkar jaan,
Guru jo kahe so chith dhar maan.
Sukhar ki karna samajh vichaar,
Sukh dukh denge hikmat dhaar.

Swami Ji Maharaj says, “When you surrender to the Masters, you have to go and live in Their Will, surrendering to Their Will. Whatever They deem fit for you, They bless you with that. And They give you so much that you will be able to withstand and so much that you will be able to digest. So, live happily in the surrender of Their Will.”

So, the Masters have given us Naam which is of a very high order. And we should do that. We do our meditation and spend at least two hours every day doing that. If we do that, then the Masters will come at the time of death. He may come two hours before or He may come two days before and He will inform you of the time of leaving and He will grace you.

* * *

There were two loving devotees in Punjab — Sawan Singh Ji Maharaj's disciples – a husband and wife. So, the husband had retired from his service and he had taken up a private job of teaching. And the wife was a housewife. So, they used to do two hours of meditation every day. And when you do meditation like that, the Master's Grace is always upon you.

So, it so happened that the lady was unwell for about ten to fifteen days. And one day, the Master appeared. And He appeared within and He told her, “Tomorrow at ten o'clock, I will be coming to fetch you and you will have to leave.” So, she was very happy. And now, whenever the devotees do meditation, they are always happy to hear that their Master is coming to take them and they have to leave this world. They are always happy.

But, if you are not meditating, only those people feel sad or they start crying because they are so much lost in the world outside. So, if you are doing your meditations and you are in the love of your Master, you will feel happy when the Master comes and tells you that He is going to take you and come to fetch your soul. So, she was very pleased to hear that. And she then told her husband, “Master has come and He's going to come tomorrow at ten o'clock to take me.”

So, when her husband heard that, he was also pleased and he said, “If He is coming and if He has decided, then I'm happy for you and I will take leave tomorrow. I will not go; I will sit with you and we will wait for the Master.”

So, the next day, they had their breakfast and he sat down for meditating beside her. And at ten o'clock sharp, the Master came to take her. And He told her, “Bibi, let us go. I have come to fetch you.”

So, when she saw that within, she held the hand of her husband and told him, “The Master has come to fetch me.”

So, he said, “Okay, I'm very happy for you. You have done seva for forty years and the Master has come to take you. So, I'm very pleased and I'm very happily allowing you to leave.” And then she passed away.

So, when the Master comes to take the soul, He informs the soul beforehand and He tells sometimes a few hours before, or sometimes, two days before, and when He does that, He connects the soul and opens the Sound Current so the mind can listen to that Sound Current. It gets connected to the Sound Current. As soon as the mind gets connected to the Sound Current, all the outside worldly pulls come to an end and the soul and the mind are very willing to go within.

Taarr aur maar karen soyi pyaar,
Bhog sab indri rog nihaar.
Kahoo kya dam dam sukhar gujaar,
Bina un aur na karnehaar.

Swami Ji Maharaj says, “Be happy in the Will of the Master because whatever He bestows upon you — the happiness or the difficulties that come — He is doing that with knowing fully well how much you will be able to withstand it or bear it.” So, you be happy in His Will and take it in your stride all the things that come your way, whether it is happiness or it is sadness. You take it in your stride. You take it in as a Will of your Master. And that is this Path of Sant Mat. You have to accept and stay in the Will of the Master.

So, Masters tell us to do our Bhajan Simran so that we can reduce the burden of the karmas. But when we don't do that, the burden of the Kriyaman builds up as we go about in our life and the Pralabdh karmas are already there. So, the burden of karmas increases. And we then face various difficulties, various long illnesses. And, many of the devotees, they say that they have been suffering from these long illnesses and the Master is not doing anything for them. So, we carry then ill feelings towards the Master.

So, Swami Ji Maharaj says, “You should not have such ill feelings towards the Master. You should take all this in your stride and accept His Will.” And He has told us to do our Bhajan Simran, so we have to do it lovingly. We have to do those two hours of meditation every day, so that we can reduce this burden of karmas which we ourselves have built.

* * *

I have seen this with my own eyes. In the ashram, Guddella Ashram – the name 'Guddella Ashram' comes from the village adjacent to the ashram – so, that is close to the Pahad Ashram of Somanath Baba Ji. There was an initiate of Baba Ji. He and his wife, both were initiates, and they used to stay near that village. And he was actually known for lying. So, he used to lie and people knew him for that.

So, he once happened to read a book which was about various mantras and tantras or Shastras where it was written as to how you cut a lemon or cook some chili and do various things and do some rituals and change one's fortune accordingly. So, those kinds of things were written in that book. He read it in a month or so and then he converted himself into a pundit. He started putting a tilak on his forehead and, with a bag, he started doing those rituals.

Now, people recognized him around the village, so he could not do anything there. So, he traveled about sixty, seventy kilometers away. And there, he would fool people by trying to tell them that he is doing these rituals.

So, what he would do is, he would go to some distant villages and he would scout the villages and look for some wealthy families or wealthy houses – people who had large farmlands or who were quite rich. And he would take a small boy with him who would be around six years old. And what he would do is, he would cut lemon, cut three, four lemons, and put color on it, cumcum (or the red color) in it and make packets like that, make about three, four packets. And he would go look for this wealthy house and he would decide a place and tell that boy to dig there and bury that packet. So, that boy would, accordingly, dig at the place which was told to him and bury that packet quietly and cover it with mud. And this person would then befriend the family. He would go inside and he would talk to them and he would tell them, "Look, someone has cast a spell on your house and your family and that is why you facing difficulties. You are not getting the desired crop, or you're making losses, and family relationships are not doing well."

Now, everyone faces these kinds of problems. So, if you go and tell somebody, he will accept this immediately. And then he would also tell them, "Okay, I can get you rid of this spell. It will cost you about three to four thousand rupees. And I will kind of nullify this spell."

So, the innocent people who would accept what he would say and they would give him. Then he would say, "Okay, I will go and collect all the things because I have to collect a few materials to do all of this and I will come back."

Like that, he would do this in three, four different houses, and then return after a few days there. And then, superficially, he would act as if he was doing something. He would go around the house, sprinkle water here and there. And then, he knew where that lemon had been dug and buried. So, he would then ask to dig there. And when they would dig at the place where he had anyways kept those lemons earlier – when they would dig, they would find those cut lemons with all the color and all that. And it would appear indeed that someone had cast a spell and put those lemons there. So, they would feel very happy and feel that, yes indeed, he really has been able to nullify the spell and he has found it. And they would feel very happy and give him all the money.

So, that way, in three, four households, he would collect that three, four thousand – about eight, ten thousand rupees he would collect – and that would take care of his own household. Like that, he did for about seven, eight years.

Now, being a satsangi, one should not do all these things. One should not lie and one should not cheat people like this. And I saw that this person, after nearly eight, ten years of doing all this, he got paralyzed. He got paralyzed downwards from his waist. So, he was otherwise fit, talking and eating and doing everything, but he was paralyzed completely below his waist. And then his wife had to take care of him. She had to feed him. He could not go anywhere for passing his stools, for urinating. Everything had to be done by his wife. And after about two years like this, his wife was praying to the Satguru to take him and relieve her from this problem. So, that way, he had to go through this suffering for nearly eight years.

So, for a normal non-satsangi, the burden of karmas is spread over their next lives so they can redeem their karmas that they built in this life in the next few lives. So, the burden that way is relatively less. But, for a satsangi, since he is not going to come back in this world again, he has to redeem all his karmas. And therefore, the burden is heavy on them to redeem.

So, that way, whatever karmas we are incurring in this life, whether we are doing it knowingly or we are doing it unknowingly, we have to pay for those karmas.

Dukhi chit se na ho dukh laar,
Sukhi hona nahi sukh jaar,
Bisaaro mat unhen har baar,
Dukhh aur sukkh raho un dhaar.

Swami Ji Maharaj says, "Evenly look at happiness and sadness. Whenever you have joy and happiness, don't become egoistic and forget your Master. And when you are sad, do not blame your Master. Look at all of these equally and be happy in the Will of the Master."

If we go through the rigors of our life with our Master in our heart, then He will also shower His Grace so that the difficulties that we are going through we are able to face. And those also pass away easily.

Guru aur shabd yeh dou meet,
Nahi koi aur in dhar cheet.
Yahi satpurush yehi kartaar,
Lagaaven tohe ik din paar.

Swami Ji Maharaj says, "There are two real well-wishers of yours — the Master and the Holy Sound Current. Both of them are your true well-wishers and you should understand Them as the Lords of all the planes above and as God Almighty. And They

have come from God Almighty to rescue your soul." So, look at Them as God Almighty and as all the Lords of the higher planes.

So, the Master manifests the Holy Sound Current, and then He takes us back to God Almighty. And we have to, therefore, look at these two as our true well-wishers. All the other things that we are associated with or we identify ourselves with, whether it is the families or whether it is all the materiality outside, these are all given to you as per your Pralabdh karmas and they are going to be there only for but a few days. The only true well-wishers are the Master and the Holy Sound Current. And They are the Ones Who are going to take care of you and get you the salvation.

Whatever we see outside and all the relationships that we have, they are all on the foundation of selfishness. This whole world is on the foundation of selfishness. And unless there is a reason or there is something to offer, only then you will have the relationships. When you don't have anything left with you or you don't have anything to offer, then all these relationships will vanish. So, all the members, all the relationships that we have are due to what we possess and what we can offer. Once we no longer have that, then these relationships don't stay. That is the foundation of this world.

Unlike all the worldly relationships, the Masters come here and They are very selfless. And They help us. They give us initiation. The initiation is of a very high order and They do not expect anything in exchange for giving such initiation to the soul. When They give initiation to a soul, the heavy karmas – the heavy burden of karmas which the soul carries, which will make it go to hell and suffer in the hell – those karmas are assumed by the Master at the time of initiation. And that account is given to Kal at the time of initiation itself. And then the Master takes these karmas upon Himself and washes them in the holy Mansarovar. So, such a huge gift is given by the Masters with no expectation of any return. He doesn't ask you to give any money to Him or doesn't expect anything from you. So, He takes that responsibility of your soul, to take you back, get you your salvation, and take you to your True Home and make you meet your Father, God Almighty.

So, once He holds your hand, He will not leave that hand till He takes you back to God Almighty. And that is such a great responsibility and He does it so selflessly that, at all times, He is with you and He supports you to go back to God Almighty. It is His duty to do that and that's what He so beautifully extends to the souls.

Now, you should think that is it the Master Who so selflessly is helping you? Or is it all the relationships that may not even stay till the time of your death? That Master helps you in this life. He helps you at the time of your death. And He helps you after your death by taking you back to God Almighty. So, such is His Love which is completely selfless.

And as opposed to that, it is the worldly love and desires that we have outside which will not even probably stay till the time of our death. They will go or cease to exist even before our death.

So, you have to discern as to what or as to where your love and affection has to vest — whether it is in these temporary relationships and outwardly pulls, or it is to that selfless great Master Who has come to redeem you and relieve you from this ocean of life and death.

But you go about doing your worldly duties. So, whether it is farming, or a job or business, or whatever, you continue doing your duties towards your families and your livelihood. But do not identify with them. You identify with your Master and you stay in this world as doing a duty towards this world by surrendering to the Will of the Master. If you surrender to the world outside and you start manifesting as a part of the world outside, then you will be deceived by this world at the time of death. But instead, if you have your love and affection at the feet of the Master, you will get that salvation and you will be free at the time of death.

Guru aur shabd yeh dou meet,
Nahi koi aur in dhar cheet.
Yahi satpurush yehi kartaar,
Lagaaven tohe ik din paar.

Radhaswami.

10

Meditation Talk
04 Aug 2023 – Morning

Till We Manifest The Radiant Form Of The Master Within, We Will Not Know How Much Grace He Is Showering Upon Us

---

All the Saints have sung the praise of Guru because, whatever the disciple gets, it is because of the Guru. The Master always extends His hand to the Gurumukhs at all times and showers His Grace upon Them.

So, therefore, you will see in the Banis of all of the Gurumukhs, how much praise they sing about their Masters — and how much love and how much devotion is filled in those Banis. To know how much the Guru cares for the disciple and how much Grace He showers upon the disciple, one only knows when he leaves the nine doors and comes to the Tenth Door.

Till we manifest the Radiant Form of the Master within, we will not know how much Grace He is showering upon us.

So, Guru Nanak Ji and other Masters have also written, "Whatever we are doing in our devotion, it is all actually being done by the Master."

So, the Power of God Almighty worked on the pole of Guru Nanak Sahib. And then He also worked on the pole of Kabir Sahib. And, time and again, He has come into this world. He has used the Souls and sent those Souls Who are above the Par Brahm back into this world to help the other lost souls.

Once, Guru Nanak Sahib and Kabir Sahib spent time together. For a week, They were staying together and They mutually decided how They would explain the Teachings to the others. And Kabir Sahib went across the length and breadth of India and He explained the Teachings. And Guru Nanak Sahib went in the northern parts of India and up to the U.A.E. and Afghanistan and the north and He imparted the Teachings of the Sant Mat. So, They went to different places and imparted the Teachings of Sant Mat. In those days, Sant Mat as a concept was new. And it was difficult to be accepted by people. But despite all of that, Guru Nanak Sahib and Kabir Sahib took the trouble of going from place to place and explaining to people.

So, in those days, the pundits had written in the scriptures that those who expire in Varanasi, they will go to heaven. And those who expire in Maghar — Maghar is another pilgrimage in the state of Bihar – and they had written that whoever expires in Maghar will go to hell. So, that way, they used to preach. And Kabir Sahib, in order to open the eyes of people, He purposely went and stayed in Maghar in the last year of His life. And He passed away in Maghar.

So, Kabir Sahib wanted to explain to the people that taking birth or expiring at a particular place is of no consequence. And He purposely made it a point to stay in Maghar. And then He left His body in Maghar. And Kabir Sahib, during His lifespan of explaining to and teaching people, had a lot of disciples. And even Bir Singh, who was the king of Varanasi, he was a disciple. And Sikandar Lodi was also a disciple.

So, again, between the disciples also, there was a problem created. Sikandar Lodi said that, “Kabir Sahib is a Muslim and He is our Guru, so we will bury Him.” And Bir Singh Baghel said, “Kabir Sahib was born in Varanasi and He is our Guru as a Hindu, so we will do the final rites by cremation by putting Him on the pyre.”

So, Kabir Sahib's body was kept with all the flowers covering it. And Kabir Sahib felt, "These disciples, though I have taught them throughout my life, but if they are fighting over my body and how am I going to be cremated, there is no point." So, He made his body vanish.

So, suddenly people noticed that the flowers came down. And when they moved the flowers, they saw that there was nobody there. And then, finally, they decided to share the flowers.

So, Sikandar Lodi took half the flowers and he did the final rites by burying the flowers. And Bir Singh took the other half and then he did the cremation in Varanasi.

So, Saints, throughout Their lives, explain the simple path of Sant Mat. It is not a path of talking; it is a path of doing. And it is a path where we do our meditation — we do our Simran and Dhyan and Bhajan. So, that is what is explained. And people should not get into other physical matters and get distracted there.

* * *

So, the time is good and the atmosphere is quiet. In the morning, our mind is quiet and it is a good time to focus and do our meditations. So, let us close our eyes and sit for meditation now.

11

Meditation Talk
04 Aug 2023 – Afternoon

A Brief Description Of The Genesis Of Successive Creations As Defined By The Masters Of Sant Mat

---

There was a time when these physical, astral, and causal worlds were not there. Brahma, Vishnu, Mahesh were not there. And humans were also not there. There was only Anaami. And all the souls were in the loving embrace of God Almighty. So, God Almighty felt that there should be some further Creation.

So, He emanated Light and Sound from within and He instructed that Power to go and make a Creation. So, that Power then created Alakh, Agam, and Sach Khand. And then that Power sat as Sat Purush in Sach Khand.

So, for a long time, the Creation was limited to this. But then again, God Almighty felt that there should be further Creation.

Thereafter, Sat Purush took out sixteen Powers. He formed sixteen Powers from within. So, those are the Powers or the Sons of God Almighty and They started making the different Creations, one by one. And They started settling in all of these Creations.

So, the third Power from the bottom, Niranjan, He was not happy with the Creation and He wanted to make His own creation. So, Niranjan did the meditation of God Almighty — He stood on one leg. And He stood for seventy chaukriyugas. One chaukriyuga is four yugas — Sat Yuga, Dwapar, Treta, Kali Yuga. Like that, He stood for seventy chaukriyugas and pleased Sat Purush. And then Sat Purush asked Him what He wanted. He told Sat Purush, "I'm not very happy with this Creation that You have given me. Instead, I want to make my own creation."

So, that creation then was to be created. Sat Purush granted him and told him, "Okay, you can do your own creation."

So, Niranjan asked Him from where he would get the material to make his creation. So, Sat Purush told him, "Your elder brother, Kurma, who is in Maha Sunn, you go there and you take the material from him."

So, when he was told to go and take the material from Kurma, "With love and affection, ask him and take the material." But he was impatient. And when he went to Kurma,

Kurma was sitting in meditation of God Almighty. Niranjan did not have the patience to wait. So, he cut open the stomach of Kurma and took the material that he wanted.

So, Kurma got very annoyed by this behavior of Niranjan. But then he saw that it is Sat Purush, his Father, Who had asked him to come and collect the material. So, Kurma forgave Niranjan.

So then, with that material brought from Kurma, Niranjan created these three worlds — the physical, astral, and causal worlds.

When he made these three worlds, they were empty. And it was just like a 'box' with all the three worlds there. So, he continued to remain unhappy.

So again, he did his meditation on God Almighty, and again he pleased God Almighty. And Sat Purush again came and asked him what he wanted?

So, Niranjan requested that he wanted souls to live in his worlds. And Sat Purush granted him that wish and He went to Bhanwar Gupha. At Bhanwar Gupha, there were souls — there was a small set of souls. He went there and He agreed to hand over those souls to Niranjan. But before He did that, He asked the souls whether they would be willing to go and stay in the worlds made by Niranjan? So, about seventy-five percent of them agreed to go there and stay in the worlds created by Niranjan. But about twenty-five percent were not willing to go — they were hesitant.

So, those souls who were hesitant, they did not want to leave Bhanwar Gupha. But then, Sat Purush told them, "Look, I have given a word to Niranjan, so you go there and stay in the worlds. And if you feel like coming back, I will come Myself to fetch you."

So, it is that same twenty-five percent of the souls who are wanting to get salvation from this world and go back to God Almighty. And to fetch these twenty-five percent of the souls, the Saints come into this world to get them salvation.

So, when Sat Purush handed over the souls to Niranjan, He told Niranjan, "It will not be possible for you alone to handle this." So, He created another Power — Maya. And He told Niranjan, "You take the help of Maya in taking these souls and going further with your worlds."

So, Sat Purush called Maya — named her — as Jyoti. And then Jyoti and Niranjan, both came to the lower worlds created by Niranjan.

Once they were here, Niranjan explained the plan to Jyoti — what all needs to be done, how the souls will be kept here. He explained the full planning to Jyoti. And then told Jyoti, "You now do this creation. But make sure that no one knows about me. So, everyone will be associated and everyone will know you for having created all these jivas. But no one should know about my presence."

So then, he explained all this to Jyoti and went to the Sweth Sunn where he sat for meditation in the contemplation of God Almighty. And he continues to sit there.

Jyoti then created three powers — which are Brahma, Vishnu, and Mahesh. And the four of them, that is Maya, Brahma, Vishnu, Mahesh, they created 8.4 million lifeforms. So, they put the souls into each of these jivas — into each of these lifeforms and they started making them do the karmas in this world.

So, the souls were very pure and they used to remember their previous lives. So, they did not indulge in deeds which would make them go in the lower lifeforms. So, as a result, those 8.4 million lifeforms — the cycle — was not operational. So, the 8.4 million lifeforms — that cycle — was not working. Maya went back to Niranjan and explained to him, "This is why the souls are not doing deeds and, therefore, they are not going in the lower lifeforms."

So, Niranjan again did meditation — he contemplated on Sat Purush — and he again did this meditation for sixty-four chaukriyugas. And again, Sat Purush came and He was pleased with the meditation and He asked him what he wanted?

So, he explained that he wanted three things. One is that the souls should not remember their previous lives. Because when they remember their previous lives, no one would do bad deeds. So therefore, they should not remember their previous lives. The second is that wherever I place them — in whichever lifeform I place the jiva — I place the soul — it should be happy in that lifeform. And the third was, he remembered that Sat Purush had promised the twenty-five percent of the souls who did not want to come into his world — that Sat Purush would come and free them and take them back. So, he said, "Whenever You come to take the souls, You should not show miracles. You not do anything to disturb my creation."

So, whatever he has to ask about the souls — for all that — he has to always go back to Sat Purush and do it. Because the souls are an essence of Sat Purush. He cannot do anything on his own.

So, after he was granted these wishes, the cycle of life and death started. And all the jivas, started doing their deeds, their karmas, and they started moving in this full cycle. So, that is how the soul got entangled in these three worlds. And it started doing all the karmas and it is now lost in these three worlds.

So, therefore, the Saints come and They try to awaken the souls, the jivas. And They tell them, "This is is not your world with which you are identifyng. This body with which you are identifying, again, that is not your body. It is just an earthen vessel which you have to leave behind. You are basically a soul and you are the essence of God Almighty. Your world is not here but it is Sach Khand. And you are all the children of Sat Purush."

So, that is how the Masters come and awaken the souls. And those who listen to the Teachings, who accept the Teachings and have faith in the Masters — they go back. And the souls which are lost here, they are lost in this suffering and in these worlds created by Kal.

* * *

The time is good and let us make the most of it. So, let us close our eyes and do our meditation.

12

SATSANG

04 Aug 2023 Afternoon

When The Mind Deceives You And Entangles You In The Vices, It Takes Out Your Power And Ability To Discern And Understand The Reality

---

The paathi sings the Bani of Swami Ji Maharaj...from the book: Santo ki Bani...

Yahi satpurush yehi kartaar,
Lagaaven tohe ik din paar.
Bina un koi nahi sansaar,
Dev man surat unpar vaar.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. The Bani was taken up yesterday, so whatever the part that is left, I will be explaining to you.

So, Swami Ji Maharaj says, "He is the Doer – God Almighty. And He has come in the form of Sound Current." From God Almighty and through the planes, He has taken different forms and different shapes. But He is the same — He is the same Sound Current, and He is the same Doer Who is the God Almighty.

Guru Nanak Sahib has also said in His Bani, "It is the same Sound Current that has emanated from God Almighty and It has come down through the different planes." And that same Sound Current is resonating at the Eye Center. And when we get connected even for a second with that Holy Sound Current, it will wipe out scores of our karmas. It will wipe out the slate of our karmas and we will be able to go back to God Almighty.

So, all the Masters have sung the praise of the Holy Sound Current. The same Holy Sound Current is the Master. When the Master transcends – when we manifest the Form of the Master within and we go inwards — we see that He also transforms in the Holy Sound Current. And our soul also gets transformed in the Holy Sound Current. So, all of us are forms of the Sound Current. And, eventually, all of us merge into the Sound Current, yet we maintain those differences within the Sound Current.

When we do the practice and we leave the nine doors and come to the Tenth Door, the first thing that we see for ourselves is our own soul, is our own self. And it is in the form of Light and Sound and it is a shape, it does not have any body. It is just a round

shape of Light and Sound. And that same soul, when it goes further, gets connected into the Holy Sound Current.

The Master is in the form of a river – that Holy Sound Current – which carries the soul back towards God Almighty. The soul also takes the form of that river and goes further up. The soul then starts emitting the light of twelve suns when it crosses Par Brahm and it has that much brightness. When, with the Master's Grace, the soul goes back to God Almighty, God Almighty is in the form of an Ocean of Light and Sound. And the soul also merges with that Ocean. And earlier, it had the luminance of twelve suns. After the Darshan of God Almighty, it gets the luminance of sixteen suns.

So, God Almighty also does not have any shape and He is not in any particular form. So, when we go and take His Darshan, He also gives Darshan in the same form of the Master Who has taken us to have the Darshan of God Almighty. He comes in the same form of our Master.

So, the Masters say, "It is the same power of the Master and when we go within and we go to God Almighty, we see it is the same power that is God Almighty."

Bina un koi nahi sansaar,
Dev man surat unpar vaar.
Karen vah nitt teri saar,
Tere tan man ke hai rakhvaar.

Swami Ji Maharaj says, "Therefore, there is no equivalent power in this universe, in this world. And, therefore, when you have the benefit of the company of the Master, you sacrifice your mind and your body at His feet and understand Him as God Almighty and surrender to His Will."

So, when you surrender to the Master and you sacrifice your mind, your body, your wealth, everything you sacrifice at His feet and live in His surrender, then He will also take care of your mind and your body.

Karen vah nitt teri saar,
Tere tan man ke hai rakhvaar.
Shukar kar raakh hirde dhaar,
Mitaaven dukkh sabahi jhaarr.

So, He says, "You surrender to the Master. And when you surrender to the Master, you will understand that He is none other than God Almighty. And He will then give you all the protection of God Almighty." But this is, indeed, difficult because surrendering to the Will of the Master is a very difficult task.

* * *

So, once, the King Janak, he was getting old and he wanted to realize his soul. He wanted to have his 'atma gyan' – or to 'understand his soul'. So, he called a big

conference of all the rishis and munis and all the learned ones and all the attained souls of his time. And he set there chairs in order – at the same level – and he set one chair above the rest. And when all of them gathered, he told them, "I want to have this understanding of the soul. I want to understand my soul. And if anyone of you can impart that knowledge to me, he can then sit on this higher chair." And that chair he kept next to himself, next to his throne.

And He said, "It is important that whoever gives me that knowledge has to impart that knowledge in the timeframe that one will take to climb to ride a horse. So, as soon one just climbs up on the horse, in that much time, I want to get the knowledge of my atma."

So, when he announced this, all the great rishis, munis started thinking because all of them had taken so many hundreds of years to attain the knowledge of their soul. So, they were wondering how they could impart it in such a short time. And no one came forward to sit on that chair.

So, a lot of time passed and everyone was thinking what can they do? So, in order to save all the rishis and munis from the humiliation of not being able to impart such teaching, one of them came up. His name was Ashtavakra – Ashtavakra Muni. And Ashtavakra's, body was bent at eight places. So, he had a very bent body like that. And he came up and he sat in that higher chair. And when he sat, everyone started laughing, thinking that this is such an odd person who has come and sat in the chair. And everyone started making fun of him.

So, when he saw that others were making fun and they were looking at his body. He made a sentence and he said, "I thought this is the conference of rishis and munis and attained souls, but this seems to be the conference of cobblers. Because all of you are just looking at the skin."

So, he said that because none of them paid attention to his knowledge of the soul. But instead, everyone started paying attention to his outward appearance. That is why he called all of them cobblers.

So then, he summoned the King Janak and he asked him, "Okay, so you want the knowledge of the soul within the time that you take to climb a horse, which is about a second? So, in that much time, you want to learn about the soul?"

So, Janak said, "Yes. I want to learn in that time."

So, he said, "Okay, I will impart that knowledge in that short a time. But for that, you will have to do something." He said, "You'll have to pay the price."

So, King Janak said, "Okay, you let me know how much I have to pay. I'm willing to pay the price."

He said, “No, it is not just the money. The price is your mind, your body, and your wealth. All the three have to be given to me.”

So, Janak started thinking “If I offer this that means, I will have to offer my kingdom and all my treasury, palace, and everything. I'll have to leave all of that.” But then he thought to himself, “Anyways, I have got old and I will die soon. So, anyway, I will have to leave everything. So, might as well get this knowledge while I'm doing it.” So, he thought for a while and then he told Ashtavakra, “Yes indeed, I will give you all the three.”

So, Ashtavakra called for a kamandalu – a utensil with water – and he said, “Okay. Now you resolve and repeat with me.”

So, he said, “First is, all your wealth is mine. So, you resolve that.”

So, King Janak extended his palm and he said, “Okay, all my wealth I offer to you.” And he put water on the palm.

Then, he said, “Okay, your mind is mine.”

So, he again can put water on his palm and he said, “My mind is yours.”

And then finally, “Your body is mine.”

So, again, King Janak put water on his palm and resolved, “Yes, my body is also yours.” So, that way, he resolved that his mind, body, and wealth, everything now belonged to Ashtavakra.

So, after he resolved all these three things, Ashtavakra thought that the biggest of all of this is still should be addressed and that is the cause why we come again and again in this world. And that is our ego. So, Ashtavakra had to address the ego of King Janak.

So, he told Janak, “Look, now you have resolved that your wealth, your mind, and your body is mine. Do you agree with that?”

Janak said, “Yes I agree fully with that.”

He said, "Okay. So, now all that is mine. Now, you have to obey what I am saying. So, you go and sit in the stand of all the chappals and all the sandals of these rishi-munis. All of them have taken out their chappals outside and their sandals. So, you go and sit there.”

So, when Ashtavakra told him that – "go and sit in the chappals" – then King Janak felt bad. But then he thought, “I have already given away my body, so I have no right to decide what I will do with it. So, if he is saying that I have to go there, I should obey. And also, I have given my mind. So, I have no right to even think whether it is right or wrong to do this.” So, he went and sat in the chappals as instructed by Ashtavakra. Once he did that, it also killed his ego.

And then, Ashtavakra summoned him out and he called him. Now that his ego had been addressed and he had surrendered completely, he said, "Okay, now you sit down here."

And when King Janak sat, he said, "Okay, you focus at the Eye Center." And when he sat there and focused on the Eye Center, Ashtavakra kept his hand on his forehead and, immediately, his soul withdrew and came to the Eye Center and he saw his soul there.

So, it is referred that Janak had knowledge of his soul. That knowledge was, of course, limited to the Tenth Door — and that is only at the seventh level where one is able to see his own soul. But the real darshan of the soul is Par Brahm, where you see the soul in its true essence. And that is possible only with the Grace of the Masters.

So, Swami Ji Maharaj says, "You surrender your mind and body and wealth to the Master." And when you do that, then He will take all the care of you and He will make sure that you will be able to go through your life and withstand whatever difficulties you face. According to your capacity, He will always take care of you.

Shukar kar raakh hirde dhaar,
Mitaaven dukkh sabahi jhaarr.
Karen kya man tera naakaar,
Nahi tu chodatha vish dhaar.

So, He says, "However the mind deceives you and the mind entangles you in all the vices, and when it deceives you and entangles you in the vices, it takes out your power to discern. And your ability to discern and understand the reality is taken away from you as you are entangled in the vices and the deception of your mind."

The mind is not a small thing. It is very powerful and the mind controls all the three worlds. And everything in this physical, astral, causal world is within the realm of the mind. So, until the jiva gets out of the clutches of Brahm and goes to Par Brahm, it is not able to get out of the claws of the mind.

So, Swami Ji Maharaj has said elsewhere in the Bani, "The mind cannot be killed, but it can be overcome. And that can happen when that Holy Sound Current, which is resonating at the Eye Center, is connected with the mind." So, once the mind gets connected to that Holy Sound Current, it gets in the control of the jiva.

Karen kya man tera naakaar,
Nahi tu chodatha vish dhaar.
Bhog mein gire baarambaar,
Nahi maane kahan un ki saar.

So, that jiva, under the influence of the mind, gets so entangled in this ocean of life and death and gets so much deceived by the mind that its ability to discern gets over. It is not able to understand the reality. And those jivas who come and even listen to the

Masters giving the explanation and talking about the reality, they have become so deceived and so weak because of the influence of their mind that they are not able to even fathom the Teachings or understand the Teachings of the Masters. And then they lose this wonderful opportunity of this human body and they fall back into those 8.4 million lifeforms. And then, one never knows when they will get this beautiful opportunity again.

So, looking at the very sad state of affairs of the jiva, the Masters, again and again, through Their Satsangs, explain to the jivas, "Make the most of this golden opportunity that has been given to you. Do your meditations, do your Simran, do your Dhyan Bhajan. Listen to the Satsangs." But, despite that, the jiva is so weak that it is not able to follow those instructions given by the Master.

So, when the Master takes pity on them and explains, the jiva still does not understand. And even if the jiva understands, he doesn't follow the instructions. And, again and again, he falls into the same pit of deception of the mind.

Bhog mein gire baarambaar,
Nahi maane kahan un ki saar.
Isi se mile tujh ko dand,
Nahi tu maanatha matimand.

He says, "The Saints keep explaining, but the jivas do not understand it. They do not follow the instructions." Or even if they understand the instructions, they do not walk those instructions – they do not act according to those instructions." And they do all kinds of karmas. They build up all kinds of deeds for earning their livelihood. They fool others. They lie. And they try to get the wealth belonging to the others. They try to procure other people's wealth. And all these things are done for trying to make their living or trying to enjoy the luxuries of life. They do all kinds of deeds. And it is these deeds that they then become answerable for and they have to face the Lord of Judgment and they have to go to Yama Lok – they have to go into hell. And the kinds of deeds that one builds during this lifespan are so heavy that they have to rot for years and years in the fires of hell. And they have to go through all of these troubles because they have not listened to the Teachings of the Master and followed on those.

So, whatever the Masters say, if we are able to even follow ten percent of what They are saying, then They will be able to help you. They will definitely extend Their hand of Grace upon you and help you in this world. But we are not able to do that. They tell us to do meditation every day. They ask us to do two hours of Simran Bhajan every day. And they ask us to listen to Satsangs or They ask us to take the benefit of going in the company of the Masters and attending to those Satsangs. But instead, our mind plays tricks on us and it doesn't allow us to do that. We never get the time to do our meditations or even listen to those Satsangs every day.

So, we don't follow His instructions and, as a result, eventually we have to pay a huge price for this and we have to suffer a lot for this.

Saho ab parre jaisi aaye,
Karo fariyaad guru se jaaye.
Pakarr phir unheen ko tu dhyaaye,
Karenge vohi teri sahaaye.

Swami Ji Maharaj says, "It is these deeds that are causing you a lot of hardship. And if you want riddance from the clutches of these karmas, then you should surrender to the Master." You should do your devotion and have love and affection and faith in your Master. Because that is the only power that is going to help you get out of the clutches of your mind and the karmas — the burden of karmas that you have built — and will be able to free you from this ocean of life and death.

When we go and surrender to the Masters, if we beg for forgiveness and we have love and affection and faith in Them, then They can shower Their Grace upon us and reduce that burden of karmas which we are carrying.

Sometimes, people take initiation, but after taking initiation, they again start eating nonvegetarian food, they start drinking, and they start doing all kinds of bad deeds. Then, for such people who have forgotten their Masters, the Master does not come at the time of death to take them.

They don't come to take the soul because he has built up such a huge burden of karmas. But once a jiva is initiated, the Masters don't allow that jiva to go back in the cycle of life and death. So, They ensure that he takes another human birth because he never goes below the human form after he is initiated. But since he has such a heavy burden of karmas, he is born probably in a weak or a poor family and he has to suffer a lot and redeem those karmas through a lot of suffering in that life. And then he takes to the Path again.

So, that soul, because it is initiated in the earlier birth, he carries those impressions of the previous birth and, therefore, he finds his way to the Living Master of his time, and that Living Master takes him under His fold and takes him on the Path. But he has to suffer a lot in that lifespan because of the heavy burden of karmas that he has built in the earlier lives.

Because when that jiva is born again, that connection with the Master Who has connected the soul to the Holy Sound Current in his life, during the time of initiation, that is cut because of rebirth. And the Master of his time will again then connect him to the Holy Sound Current and give him initiation again and then get his salvation done.

So, that way, the Masters don't leave those souls once They have initiated the soul. But then, in one life of two lives, They cleanse the soul and the mind and take that jiva.

Pakarr phir unheen ko tu dhyaaye,
Karenge vohi teri sahaaye.

Bina un aur nahi darbaar,
Raho un charan mein hushiyaar.

Swami Ji Maharaj says, "If you have spoiled your fate like this, if you have done bad deeds and you have spoiled your fate or gone away from the Path, then you again surrender to the Master, you go back to your Master and beg forgiveness at the feet of the Master because He has Mercy and He will shower that Mercy upon you."

Because it is the Master only Who has the power to shower that Mercy and protect that jiva. Neither Brahma, Vishnu, Mahesh – which are gods of the lower planes – nor even Brahm and Par Brahm, none of them can come and save that jiva. The jiva is under the protection of that Master and only that Master can help that jiva and shower Mercy and Grace upon that jiva.

Bina un aur nahi darbaar,
Raho un charan mein hushiyaar.
Gunah tum kiye din aur raat,
Guru ki kuchh na maani baat.

So, if you have gone astray, then you go back to the Master, and you beg forgiveness at the feet of the Master, and promise that you will not go astray again on the same thing, and you will follow His instructions. And He will then shower His Mercy and His Grace upon you.

So, that way, if you have built the burden of karmas in this life, other than the Master, there is no one else. You may go and knock at any door in all the sixteen planes, but there is no one other than your Master Who can forgive you and Who can shower His Grace upon you and redeem you from this burden. He is the only one to whom you can go and you should go to Him, beg forgiveness at His feet, and ask for His Mercy. And He will shower His Mercy and Grace upon you and you will leave doing all these bad deeds and start doing your devotion, start doing your meditations again.

Gunah tum kiye din aur raat,
Guru ki kuchh na maani baat.
Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.

Swami Ji Maharaj again says, "When you have listened to the Satsangs of the Masters, but you have not actually followed what They are saying and you have gone back under the influence of your mind and done all the bad deeds and you have not followed His instructions, there is nowhere that you can go for the redemption of those bad deeds that you have built upon and the karma burden that you have built. You have to go back to that Master and you have to beg forgiveness from that Master. And He is the only One Who can shower His Grace and shower His Mercy upon you and bring you back on the Path.

So, we have done these bad deeds. And such jivas who have done these deeds, they go through a lot of suffering and pain during this life. So, they are suffering on the one side and they are doing bad deeds and they are continuing to build the burden of their karmas. And there is no one in this entire universe who is going to be able to help them other than the Master. So, only till they go and seek forgiveness from Master and come back on this Path and do their devotion, they will not be able to get out of that suffering and out of that pain.

Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.
Raho radhaswami ke tum saath,
Lage phir shabd agam tum haath.

He says, "Listen to the Teachings of the Master. Listen to the words of the Master. Accept the words of the Master. And have faith in the Master. Because He is the only One Who is going to be able to take you back to God Almighty."

Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.
Raho radhaswami ke tum saath,
Lage phir shabd agam tum haath.

Swami Ji Maharaj says, "Listen to Radhaswami. Listen to the Master. And it is the Master Who is going to get you connected to that Holy Sound Current." If the mind comes even for a second under the influence of that Holy Sound Current, and listens to that Sound Current even for second, then millions of previous lives – the burden it carries of millions of previous lives – all gets wiped out and the slate is cleaned immediately. So, that is with the Grace of the Master. Only the Master can grace that soul and get it connected to that Holy Sound Current.

Swami Ji Maharaj says, "Listen to what the Master has to tell you." And the Master tells you, "You have to listen to Satsangs every day. And you have to do your meditations every day." So, follow the instructions, accept the instructions given by the Master and do what He has to say.

Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.
Raho radhaswami ke tum saath,
Lage phir shabd agam tum haath.

Radhaswami.

13

Meditation Talk
05 Aug 2023 – Morning

For The Gurumukhs, The First Priority Is Their Master And Everything Else Is After That

---

Sawan Singh Ji Maharaj had two loving devotees — Machar and Ramdita. So, they used to do farming in Punjab and their farmlands were supplied water by the canals. And there was a system of fixed days on which water would be left in the canal for their farms. They would sit for meditation. Both were good devotees and they would sit from 3:00 to 6:00 in the morning for meditation. So, both of them would sit for three hours of meditation and they used to go within. And every day, they would get the Darshan of their Master within.

But sometimes, the Masters also tests Their disciples. So, it so happened that, one day, they were supposed to get water from the canal. It was the day that water would come to their farm and both of them sat in meditation at the usual time — 3:00 to 6:00. And both of them did not get the Darshan of their Master.

Both would regularly meet at around 6:30. So, when they met on that particular day, they inquired with each other as to how their meditation was and whether they had had the Darshan of their Master? And both told each other that they had not got the Darshan today.

And Machar said, "Water is supposed to come today, and if I don't get that water, I don't go and do the farming there and allow the water to come in, then I won't get it for the next fifteen days and my sugarcane will dry." And that was the same thing with Ramdita also. So, they both then talked to each other and said, "Never mind, forget the sugarcane. If it dries, it belongs to the Master. Let it dry. But we will sit for meditation." And both of them decided to leave everything else and sit again for meditation. So, after they sat for nearly two hours, they got the Darshan of their Master within.

So, that way, sometimes, the Master tests the disciples also. But the gurumukhs do not get swayed by outer things. For them, first priority is their Master and everything else is after that. So, that way, they are committed and they have love and affection for their Master. If one has such commitment and love and affection, then he will definitely be successful.

What happens in our case is that we sit for meditation for a few days and then we leave it. And then, again, sometime we get motivated, and again, we sit like that. So, there is no consistency and commitment in the meditation that we do.

So, the Masters say, "It is very difficult to get that commitment and get that love and affection for the Master." But then, They also say, "This jiva, if it does not get that commitment and it does not develop that love and affection for the Master, then it will not be able to make the most of this lifespan and it will perish." So, therefore, that commitment has to be developed. That love and affection has to be developed.

Therefore, the Masters say, "You should do your Simran. Because Simran is what will bring about that transformation. It is by Simran that we will be able to increase our love and affection for the Master and we will be able to do more devotion of the Master.

So, we should make a habit of sitting for meditation every day. We should sit for two hours every day. Whether we are able to achieve concentration in those two hours or we are not able to do it, we should continue to do that meditation every day. And one day, you will have the hand of the Master Who will shower His Grace upon you.

* * *

So, it is morning time and the atmosphere is good. Morning time is good for meditation because the mind is quiet and a quiet mind is good for meditation. As the day progresses, the mind becomes less quiet and, therefore, it is more difficult to do meditations later in the day. So, let us close our eyes and get connected to meditation.

14

Meditation Talk
05 Aug 2023 – Afternoon

Mal, Vichaip, And Avaran — Three States Of Mind That Stand As Impediments To The Focus Of Our Meditations

---

When we sit for meditation, there are three impediments that we face. So, there are three types of impediments — mal, vikshep, and avaran.

So, first is mal, which is basically the covering on the mind and that is what clouds our thought. It doesn't even allow us to think about doing our meditation. And it clouds our thinking while we are doing our meditation.

The second is vikshep. This is where we try to concentrate and where we repeat three or four names and, before we can repeat the fifth name, the mind wanders away. And it keeps wandering away and then we have to bring it back and again start focusing. So, this habit of the mind to distract us, that is called vikshep — the mind keeps making us think on the outside worldly thoughts. So, when we start doing our focus on our Simran and Dhyan, it takes us out.

And the third is avaran. Avaran is that state of the mind where, when we are meditating, we are neither in the perfect meditative state nor in the sleep state. So, it is a state in between the perfect meditation and sleep. There, the mind deludes us and it gets us into worldly thoughts and we are thinking that we are doing our meditation. But we are not sure. We are not aware whether we are doing our meditation. We are not fully conscious and we are not fully mindful of what we are thinking. So, though we feel that we are sitting, doing the repetition, the mind has put us on the path of worldly thoughts and has put us in this state.

So, that is how the mind keeps distracting us from doing our meditation in all these three states. We should always be very attentive when we are doing our meditation and we should focus our contemplation or our thinking at the Eye Center. We should keep our gaze fixated at the Eye Center. The moment our inner gaze moves away from the Eye Center, the mind immediately brings its play in order and it causes that deception.

So, when we are sitting in meditation also and we are fairly concentrated, there also, if our attention has moved away from the Eye Center, the mind deludes us and it puts us

in that state where we think we are doing our meditation, but actually, the mind has put us in the thought of the world and it has put us in that stupor where we are neither meditating nor in a sleep state.

* * *

During Sawan Singh Ji Maharaj's time, when he was in the army, he had been given a horse for service. But though he was given a horse, he had to move from one place to the other in the course of his duties and he used to get very tired. So, when everyone else would go to sleep, he would sit for his meditation. But because he was tired due to work throughout the day. And after eating one feels sleepy. So, he used to feel sleepy during his meditation. So, when he would feel sleepy like this, he had made a bairagan. He had made a kind of a pedestal for standing where it supports a person to stand and you can place your two hands on the side — there are armrests on the bairagan. And you can stand erect in that bairagan in that state. And then he would tie his hair to the ceiling so that, when he would doze off because of the sleep, it would pull his hair and he would again become awake. And then again, he would do Simran, he would do his repetition for a few times, again he would feel sleepy. So, that way, by doing that practice continuously, he had perfected the meditation of his.

So, that way, the gurumukhs have all not bothered about their bodies when they were doing their meditations. And they were focusing on the perfection of their meditation. They did not care for the luxury of the sleep, but instead, focused on their meditation. And when that got perfected, when the mind started doing the repetition of the Holy Names, then the meditations became perfect.

* * *

So, even Somanath Baba Ji had given me the seva, the duty of taking guard in the night. He had given me night duty to guard the periphery of the ashram.

So, it was one hundred and eleven acres and one round of the ashram was about nearly 1.25 kilometers and I would take that round. And while I was taking the round, I was continuously doing my Simran.

After I did one round, I would come and I had a gunnysack kept at the gate. So, I would sit there and do my meditation. And again, when I felt slightly sleepy, I would again go for a round and do my Simran. That way the Simran became perfect.

There is so much power in Simran — it is priceless. Simran is priceless. You cannot value Simran it is of such a high order. When it was perfected, when I sat for Satsang also, even though my eyes were open, the pangs of separation from my Master were so high tears would roll down my cheek. And just by doing Simran, I could withdraw the attention from the body, even though I was seeing Him and my eyes were open. Even then, the attention of the soul would get withdrawn automatically. Such is the power of Simran.

So, for two days, this happened. The third day, Somanath Baba Ji asked me whether I come to the Satsangs. And He immediately told me, "Look, there is a lot of theft that happens near the coconut trees. So, you go and make your rounds there during time of Satsang because nobody's there." So, that way, He stopped me from coming and attending the Satsangs.

So, all these foreigners were also there – Christopher, Bernard, Paul, and there were about fourteen foreigners. So, during my night duties then, I would go and wake them up at three o'clock. And then they would make tea — they would prepare tea — and they would give me also tea. And then they would sit for meditation.

So, after having tea, I did not go and sleep. I used to sit for meditation. Below the room of Somanath Baba Ji, I used to sit there. There was a big photograph of Sawan Singh Ji Maharaj with a golden shawl. So, that photo was there and hung on the wall. I would sit just below that and I would sit for meditation. And then we would all go and do seva in the farms. So, I would go for that seva and do that seva till 1:30 pm. And I would only get to sleep from 2:00 to 6:00. That four hours I used to go and sleep. And then again, my duty would continue after that.

So, I did not have dinner because, if one was to have dinner, he would not be able to do the duty — he would fall sick, or he would not be able to do the rigor of that duty. So, I'd given up having dinner. And I used to have only two meals in a day.

And then Pushpama noticed, and Baba Ji also noticed, that I had become very thin and frail. And then, Baba Ji told Pushpama, "Whatever is left from what I eat, you pack it in a tiffin and give it to Ram Singh to eat. And let him eat that. And you also give one glass of milk." Because I used to do the duty of bringing milk to Baba Ji also. So, He used give me one glass of milk.

Now the food that He would give from His own Parshad, I would eat very little because, if I ate all of that, then again, I would not be able to do my duty. So, I used to eat only a little from there and I would then distribute it to the others, all the foreigners and everybody. They would get the Parshad of Baba Ji and I would just have that glass of milk and eat that little Parshad and then do my duty.

So, therefore, we have to be committed to do that Simran to build and perfect that Simran. And somewhere we have to look away from our eating habits. We have to eat less and possibly give up our dinners. Because if we eat a lot then it is difficult to meditate. And with a full stomach, it's difficult. So, you have to eat less. That is good for your meditation. And we have to make it a point to focus and improve our Simran when we are walking or doing other things. So, throughout the day, if you're committed and you're focused to improve your Simran, then once you are able to perfect the Simran, then your journey will start and you will progress on this Path.

* * *

So, the time is good and the atmosphere is quiet. Let's make the most of it. Let's close our eyes and do our Simran.

15

SATSANG

05 Aug 2023 Afternoon

The Important Thing Is Not The Five Varnatmak Names Given As Simran But The Charging Behind These Five Names Given By A True Master

---

The paathi sings the Bani of Sant Paltu Sahib... ...from the book: Santo ki Bani...

Bina satsang naa katha hari naam ki,
Bina satsang naa katha hari naam ki,
Bina hari naam naa moh baage.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib was a great Saint Who came from Ayodhya. Paltu Sahib was born in a bania family, and for fifteen years he did the practice of pranayamas. And then after that, he came in the company of a True Master — Bhikha Sahib – Who was a brahmin by caste. So, Paltu Sahib left his pranayamas and then he took to this Path.

He did the practices for fifteen years and he was already attained in those practices. So, when he met a Master of a higher order, it was not very difficult for him to follow the practices and go within.

Maharaj Ajaib Singh Ji's life was quite similar to that of Paltu Sahib. So, Paltu Sahib, in this Bani, says, "Without Satsang, we will never know the truth about Naam."

We are familiar with the word 'Naam' because, in the Teachings of Sant Mat, we understand what 'Naam' means. But to the non-satsangis, this is often misunderstood with several other things. Like in north India, people follow the Lord Ram and when we use the word 'Naam' there, they understand it as the 'Ram Naam'.

There in the northern parts of India, they understand Ram Naam as the highest order of Naam. They are not even willing or accept or endeavor to understand Naam as a higher order. So, that has been explained in quite detail by Swami Ji Maharaj in His Bani.

Swami Ji Maharaj says, "In the fifty-two letters that everyone knows about, which are written and read, that 'Naam' is not contained within these fifty-two letters." These fifty-two letters form the language and, in that, the scriptures, eighteen Puranas, four Vedas, and various Holy Scriptures are all written in those fifty-two letters.

Even the mantras that are given for various gods and goddesses – more than seventy million such mantras are there — they are also written in these fifty-two letters.

So, Swami Ji Maharaj says, “All what is written in these fifty-two letters is subject to destruction.” He says, “These fifty-two letters can be written, read, or spoken. But Naam is not contained within these fifty-two letters. It cannot be written or spoken or read.

So then, the doubt arises that, if we cannot read, write, or speak Naam, if it is not contained in these fifty-two letters, then how do Saints explain that to us? How do They give us the Naam?

When the Masters give initiation, They give the Five Names — the Five Holy Names — of the Lords of the higher planes. And those Names, which are given for repetition, they are also contained within these fifty-two letters.

So, those Five Names are given to us for repetition and, though those are contained in the fifty-two letters, what is required is that we have to get out of this covering of the physical – and in order to break through this physical covering of the soul, we need another physical measure. And that is the Five Names that are given to us because only a physical measure will help us break out of this bondage of the physical kind. So, once we are able to get beyond that, that is the Teaching that is the Naam that the Masters talk about that is beyond all of the physical limitations.

So, those Holy Five Names work not simply because they are merely five words given by the Masters, but it is the charging behind those of the Masters. Because the Masters have manifested that Naam. So, They have that charging behind those Five Names.

Saligram Ji, Who was the initiate of Swami Ji Maharaj and Who succeeded him, He used to give the initiation only of Two Words. He would give the name of 'Radha Swami'. Radha Bai was the wife of Swami Ji Maharaj. So, Swami Ji Maharaj and his wife – these Two Names – He got salvation to so many souls only by giving these Two Names.

So, the important thing is not the names but the charging behind these names by a True Master. Because if someone else gives these Five Names, it doesn't mean you will be able to get salvation by repeating these names. So, it is only because of the charging of a True Saint because He has manifested all of this within Him.

Naam is that Holy Sound Current which is emanating from God Almighty and is resonating at the Eye Center. So, the Masters get the soul connected with that. And that is what is called as 'Naam'. So, Naam is that Holy Sound Current which has created all these worlds. Everything – the entire Creation — has been made by this Holy Sound Current. And it is that same Holy Sound Current which is resonating at the Eye Center.

At the time of initiation, the Master connects the soul with that Holy Sound Current and that connection is what is called as 'Naam Daan'.

So, these Five Names which are given by the Masters during the initiation, these are Varnatmak Naams, or descriptive names, which are used for the repetition. Our tongue is a physical attribute and that is what uses these Five Names for us to assimilate our attention in this body. So, those Five Names are given by the Masters only for the repetition and for focus.

Therefore, the Masters say, "Till we get a True Master — a True Satguru — we will never know the reality of Naam."

Therefore, Paltu Sahib says, "Only when we listen to the Satsang carefully, we will understand the meaning of Naam."

Bina satsang naa katha hari naam ki,
Bina satsang naa katha hari naam ki,
Bina hari naam naa moh baage.

Paltu Sahib says, "Without the manifestation of the Naam, the jiva will not be able to get free from the entanglement of attachments." The attachments that the jiva is entangled in are so overpowering, it is not possible to get out of them. Only when, with the Grace of the Master, that jiva, that soul, or that mind is connected to the Holy Sound Current, only then it is able to get out of this entanglement of all the attachments it has around it.

When the mind gets connected to the Holy Sound Current, it gets free from the clutches of greed, lust, anger, attachment, and ego. All of these five vices, where the mind and the soul are entangled under, those come in the form of small children. And they actually come as these five children and they, with folded hands, ask for orders from the mind and the soul.

So, from that point, the orders are given by the mind and the soul to them. And till then, they have been driving the mind. So, it is only when the mind gets connected with the Holy Sound Current, this order is changed and they start taking orders from the mind.

So, these five vices have been kept by Maya and they are the reason for the entanglement. And their control doesn't cease till the mind gets connected with the Holy Sound Current.

Moh baage bina mukti naa milegi,
Moh baage bina mukti naa milegi,
Mukti bin naahi anuraag laage.

So, when the control of these five ceases, only then the jiva is free from the bondage and from their clutches. And True Love commences there. Kabir Sahib has explained

about anuraag. Anuraag is that form of love – it is the purest form of love which is devoid of any kind of attachment or any other color associated with it. It is very, very pure and very, very sublime love for God Almighty. So, that Love commences or that Love can be experienced only when that jiva gets free from the bondage of these five vices after it gets connected with the Holy Sound Current.

So, the love that we have – and that we say we have – for our Master or for God Almighty now, this is not True Love. This love is adulterated with all kinds of attachments and other vices that we have. And it is embroiled in all of that. So, it has the color of all of these vices and these attachments and it is temporary.

So, sometimes we experience a lot of love. Sometimes we experience complete dryness. So, the Masters say, "That is not True Love. That love* which is prevalent twenty-four hours, that is not True Love." So, only when the soul gets connected, the mind gets connected, to the Holy Sound Current, that Sound Current is what gets that Pure Love within the mind and within the soul. And the mind doesn't want to leave that Love, doesn't want to stop listening to that Holy Sound Current — not for a second. That is what is True Love.

** The reference to 'love' here is a call back to the 'love adulterated with attachments and vices and is temporary'. It is the True Love, or anuraag, that we aspire to make prevalent twenty-four hours*

Bina anuraag se bhakti naa milegi,
Bina anuraag se bhakti naa milegi,
Bhakti bin prem ur naahi jaage.

So, till that True Love – till that vairag– develops within us, we cannot say that we truly have devotion for our Master and devotion for God Almighty. Because that is Pure Love, and that will only come after we get connected with the Holy Sound Current.

* * *

When we see the life of Mira Bai, She was a Saint. And the first part of her life, for nearly thirty to forty years, she spent in the devotion of Lord Krishna. And she used to spend time in his devotion. But after she met Ravidas Ji and she got initiated by Ravidas Ji, she then went and stayed in a hut there, in Vrindavan. And she was a very pure soul because, throughout her life, she had spent in the devotion of Lord Krishna — and later, Ravidas Ji. So, her soul ascended quickly. And when she went inside, she got connected with the Holy Sound Current. That is when she started dancing in joy. And she said that she had found the priceless jewel of Naam and that had been given to her by her Master.

So, it is only the Master Who has manifested that Holy Sound Current within her and she started dancing in joy. And it was like boundless joy that she enjoyed and she used to dance with all the various Saints and holy people around her.

So, Mira Bai once decided to keep a luncheon — a lunch for all the holy people in the state — she told the king and the king agreed. And they kept a grand luncheon for all the great rishis, munis, brahmins, all the holy people and everyone was invited.

So, Mira Bai felt, "I've invited everyone, but if I do not invite my Master, then it won't be appropriate." So, she sent a message and request to her Master to attend the luncheon also and come and grace the luncheon.

But then Ravidas Ji told her, "Look, I am considered to be a person of a lower caste because I am, by profession, a cobbler. So, all the holy people will feel that you have called a cobbler and they will insult — they will insult me. I have no problem with those insults and it doesn't matter to me, but you will feel bad if they insult your Master. And, therefore, I feel that you should refrain from calling me and you go ahead with your own lunch and give them a proper lunch and respect."

But she insisted. She said, "No, nothing doing. You have to come." And finally, He agreed to come.

So, when He came for the lunch on that particular day, she kept a separate chair for Him so that He could sit and have His lunch and everyone else was also served lunch.

Now, when everyone was served lunch – like in our langar, we say 'Radhaswami' and then everyone starts having lunch – like that, they signaled for the start of the lunch. But as soon as that was done and all the food was served to nearly three thousand people who had come, they stood up and they said, "No, nothing doing. We will not eat food because you are insulting us by giving us food and making a cobbler sit next to us. So, he's a person of a lower caste and we feel insulted by being offered lunch like this in his presence."

But then, Mira Bai requested them and told them, "He's not sitting next to you. I have kept His place at a distance and He is sitting there."

But they said, "No, no. Even if he is sitting there, it is affecting us and we will not eat. We refuse to have lunch." And this was after all the food was served.

So, Ravidas said, "Look, let me know what you want because all of you are respectful people and we don't want to show any disrespect to you. So, whatever you say, I will accept that. You please accept the lunch."

So, they all felt, "This is the right time to really teach Mira a lesson because she has this master who is of a lower caste and we are of such higher caste, and yet she has not come to us to seek teachings. But she has, instead, made a cobbler her master. So, this is the ideal time to insult her and make her know where her master really is."

So, they told her, "Okay, you make him sit next to that garbage." So, there was a place where garbage would be dumped. So, they told her, "You make him sit there and you serve his lunch there. Only when you do that, we will sit for our lunch."

So, Ravidas Ji willingly agreed and He said, “Okay, I will sit there. Don't worry.” And He went and sat there for lunch.

Now, when He sat there, He showed a miracle. And when everyone sat for having food, He showed this miracle that it appeared to everybody that they were sitting next to Ravidas to have lunch. So, if they saw to their left, it was Ravidas who was having lunch, and if they saw to their right, it was Ravidas having lunch. So, three thousand people were sitting and three thousand Ravidases were there. So, everyone really was shocked to go through this and they then realized that this was not an ordinary person and they were really scared. So, each of them went to that garbage place where Ravidas was sitting and everyone bowed to Him and they begged for forgiveness.

So, all of them begged for forgiveness to Ravidas Ji, and then, on that occasion then, Ravidas Ji gave a Satsang to everybody. And all were quite scared. So, He gave a Satsang, and then He said, “Look, God does not discern between brahmins and others. Those Who are people of God, They are Godmen, and it doesn't matter whether you are a brahmin or of a higher or a lower caste, because God doesn't discern between castes just by wearing this thread.

In brahmins, there is a thread ceremony where they wear this thread — it is like with five different threads tied into one; and they do some rituals and they wear that thread throughout their life. And that thread, when it gets spoiled, they throw the thread away so that it doesn't come under someone's feet. Instead, they throw it in the well. And in the well, that thread rots. And, in fact, it creates a disease – it spreads disease.

So, Ravidas Ji said, “Look, just by wearing that thread – it's called 'janeu' — so just by wearing that janeu, you don't become a brahmin.” And then He took out His own appliance, which was used for His work as a cobbler, and it used to cut leather. So, it was a sharp instrument. And with that, He cut His chest open. And when He cut His chest open and He showed everyone, it was the Five Sound Currents that were running inside Him. And He said, “See, this is the true 'thread'– this is the true mark of a brahmin. So, when you are a brahmin, you have gone and seen Brahm. Unless you have seen Brahm, you cannot call yourself a brahmin.” So, that is how He explained to everyone, “It is not in your caste and that doesn't determine whether you're of a higher or a lower caste.”

Prem bin naam naa naam bin sant naa,
Prem bin naam naa naam bin sant naa,
Paltu satsang vardaan maange.

Paltu Sahib says, “That True Love, is no different from the Master.” So, you can say it is the Master, or it is True Love, or it is Naam, all of them are the same. So, that is what Paltu Sahib says, “They are not different. True Love and Satguru and Naam, all are the same.”

Therefore then, Paltu Sahib says that He asked for a boon that He should be given continuous Satsang. So, He asked for a boon of Satsang because, in the Satsang, one comes to know of the Truth. And then one is motivated to walk on this Path to manifest that Truth within.

We come to know the reality of our human birth, why we have been given this birth, what is the importance of Sant Mat and Satsang, and what is the reality. So, all of that we come to know when we go to Satsangs.

So, Satsang is at the number one position on this Path because, only in a Satsang, we come to know of the reality. And the thieves leave their stealing and the drunkards leave their drinking and they all take to this Path and they get transformed because of Satsang.

It is only in the Satsangs that a lot of our Kriyaman deeds are redeemed. When we listen to the Satsangs, the Masters, with Their Grace, redeem our deeds. So, the Masters say, "There is no pilgrimage like that of a Satsang."

Prem bin naam naa naam bin sant naa,
Prem bin naam naa naam bin sant naa,
Paltu satsang vardaan maange.
Kaun tu sakas hai chet kar aap ko,
Kaun tu sakas hai chet kar aap ko,
Kaha tu aayi ke mann laaya.

Paltu Sahib takes the second Bani, and in this Bani, He says, "First, you recognize who you are. You recognize your individuality. You recognize your true self. And you try to find out who you really are. You try to understand this priceless opportunity that has been given to you — this time that has been given to you as a human being." Try to understand why that has been given to you.

So, you sit in solitude and try to figure this out, try to understand who you really are, and what is this time that has been given to you, and what you should be doing with it.

This human form, this human body that has been given, it is the ultimate form in these 8.4 million lifeforms that have been created. And this is the only lifeform in which one can transform from being a human being into being God Almighty. So, if you follow the instructions of your Master and use it for meditation for two and a half to three hours every day, then you will be able to transform from a human being into God Almighty.

This human form is a very unique creation and it is unique because God Almighty has set all the sixteen planes that He has created within this human form. And He is Himself also sitting inside this human temple. And He has also set the Path for meeting Him within this human form. And that Path is explained to us at the time of initiation.

This is not just made of blood and flesh. This human form has got priceless jewels and gems within. There are bungalows of jewels inside. And there are souls which are residing within. But we cannot see it with these two eyes. These two eyes have been given by Maya and we can only see what is destructible by these two eyes. And we can only see what is false by these two eyes. If we have to see the Reality, we have to open our Third Eye.

When we open our Third Eye, we see the treasures that are there within. We see the Divine Creation that God Almighty has created within. And we understand how much God Almighty has kept in this very unique creation of a human form.

So, once that Third Eye is opened, one sees the divinity within. He becomes a 'giver' to this world and he sees what treasures have been kept by God Almighty for him within. God Almighty has given this human form for the soul to get free from the bondage of Kal and the delusion of Kal and to get out of this ocean of life and death and this suffering.

But whatever the Masters tell us in the Satsangs, we don't listen to those Satsangs. We feel that we are enjoying this world today. Who has seen ahead? Who has seen the future? So, let us enjoy the world as it is being offered to us now.

Each breath of ours is so important that, when we see at the end, the last breath we take, if we have the three worlds on one side, those are not equal to the one breath that we have.

So, He says, "Why are you wasting such priceless breaths? And instead, each second is very important. Use each second to collect that treasure of Naam which will help you go back to God Almighty."

Whatever possessions we think belong to us here, whatever houses or other possessions that we have, these belong to Kal and Maya. And at the time of death, we have to leave all of these behind. So, all these are given to us according to our Pralabdh karmas, according to our fate deeds. And they are there for us for but a few days and we will have to leave all of this behind when we die.

So, we have spread our love and affection into all these worldly things, and in all our desires for all of these things. So, when we leave, obviously, it is going to cause a lot of suffering and pain to us to leave the things that we so much have identified with or so much we have desired for. So, when we die, we carry that desire for those things which we are leaving behind, and it causes a lot of hurt. And then, we are reborn to take those possessions. So, again, we have to come back in this life of suffering for that.

* * *

There's a story at the time of Guru Angad Dev Ji. He had two disciples and they had been initiated, but their father was not initiated. But the father was a vegetarian because of the influence of these two who were his sons.

So, he was a vegetarian and these two were initiates of Guru Angad Dev Ji, and when his time of death came, he was staying in a separate room. And adjacent to the room, the neighbors were cooking meat. The smell of that cooked meat was coming to him and he was about to die. So, the thought came in his mind that he also felt like eating what was being cooked. And in that thought of wanting to eat what was being cooked – that meat which being was being cooked — he passed away. So, he died in that thought of eating flesh. And as a result, when he was reborn, he was born as a tiger.

So, nature sees, what is the strong desire? Or what is the compelling desire of that individual who is dying? And it gives that outlet of completing that desire in the next life. So, that is how the desires drive us again into this world. And since he died thinking of eating flesh, he was born as a tiger.

So, he was born as a tiger because he was not initiated and he was born in the same area. So, when he grew up a little, he used to see these two children of his of previous birth. And whenever they would pass by, he would come to see them because he remembered them as his children. So, he would come to see them and, whenever they would pass that jungle, he would come to just observe and see them. But they would also see him and they would get scared because he was a tiger — he was in the form of a tiger now.

And a few months passed by and then they felt that this tiger had grown quite a bit. And they felt they should go and talk about this to their Master. So, they mentioned it to their Master, "We cross the jungle and come and always we are observing that this tiger is watching us."

So, Guru Angad Dev Ji, through His clairvoyance, saw within and observed that, it is indeed their father who was coming in the form of this tiger. So, Guru Angad Dev Ji told them, "You don't worry. He will not harm you because he is actually your father."

So, they were very shocked to hear that their father had turned into a tiger. So, they asked Him how he had become a tiger?

So, then Guru Angad Dev Ji explained to them what had happened. And they asked Him how he will get emancipated from there. How will he get his salvation?

Guru Angad Dev Ji told them, "Okay, you take the Parshad —take some extra Parshad today — and, when you are returning, when you see the tiger, you place it on a rock and you go ahead. And seeing that his children have kept something for him, he will eat it. And when he eats it, he will leave this body and he will again come into the body of a human being."

So, they did accordingly. When they were returning, as usual, the tiger came to see them. They quietly placed that Parshad on a rock and they walked and observed from a distance. And they saw that, when the tiger came, the tiger also observed that his children had kept something for him and he went and ate that Parshad.

So, immediately after eating the Parshad, the tiger — the soul left that body of the tiger —it was reborn as a human being.

Whenever Saints also grace a jiva, They always bring that jiva into a human form. And only from a human form, They then get him salvation because they do not do that directly from any other form.

So, the Saints always grace the souls and They give them human birth. When the Saints also do Their Satsangs, so many thousands of people come to attend and listen to the Satsangs. But not all of them want initiation. Some come there to rob others. Some come to pickpocket. So, there are so many different people who come with different objectives.

But the Masters look at everyone equally and, even those people who have come with such objectives, they also get a human life. They also get to have another human life and another attempt to get salvation. After that, it is up to them whether they will go to the Masters and get salvation or, again, they will be under the influence of the mind and go into the 8.4 million lifeforms.

Ketik ber tu gayaa tagaay hai,
Ketik ber tu gayaa tagaay hai
Apanaa bhed tu naahi paaya.

Paltu Sahib says, "You have been given this human life so many times before and you have always been deceived by Kal and Maya in all your previous lives. And looking at all the rituals and other things, you have wasted those lives and you have not got yourself salvation and made the most of your human life."

Bhatak yeh mitegi kaam tab hoyegaa,
Bhatak yeh mitegi kaam tab hoyegaa,
Ketik ber tu bhataki aaya.

He says, "This wandering of yours will not stop. You have been wandering in these 8.4 million lifeforms. And unless you come in the company of a True Master, this wandering is not going to stop."

Das paltu kahe hoye sanskaar jab,
Das paltu kahe hoye sanskaar jab,
Bina satsang naa chute maaya.

Paltu Sahib says, "Only when you have past impressions, those impressions are because you have done devotion in some previous life. And when you have those

impressions, and then you go and listen to the Satsang, then you will understand what is being said in that Satsang. That will affect you and you will then get influenced by that Satsang. Otherwise, you will just go and listen to the Satsang and it will not create any impression upon you. And again, you will be under the influence of your mind and you will let that opportunity go away."

So, those who have past impressions, they are like gunpowder — or they are like a dynamite – and when they go in the company of the Masters and listen to the Satsang, then it only needs that flicker, that spark, for them to get on that path of devotion or 'blast' into that path of devotion. So, the Teachings of the Masters, that affects them like the arrows and they get influenced by what the Masters have to say. So, They will be able to bring about a transformation within them when they follow the Teachings of the Master and they do meditation for two and a half to three hours.

So, whoever does the meditation for two and a half to three hours daily, for him, it is a given that he will be transformed.

Instead, if we just listen to the Satsangs – and we observe many people just listening to the Satsangs and they don't follow the Teachings, they don't do that meditation as the Masters say – then they just remain where they are and years pass by, decades pass by, and they are as they were before.

Das paltu kahe hoye sanskaar jab,
Das paltu kahe hoye sanskaar jab,
Bina satsang naa chute maaya.

Radhaswami.

16

Meditation Talk
06 Aug 2023 – Morning

Some Background On The Life Of Baba Jaimal Singh Ji's Life And Devotion To Swami Ji Maharaj

---

If we read the autobiographies of the Saints, we see that They have spent a lot of time in Their austerities and in the search of God Almighty. They spend a lot of time in Their lives doing the devotion of Their Masters and God Almighty. And none of Them have been successful doing it without doing the Bhajan Simran. So, They spend a lot of time doing Bhajan Simran. And They face various difficulties in doing Their Bhajan Simran and Their devotion, but They don't give up that devotion. And ultimately, They are successful on that Path.

When They go to Their Master, They have complete faith and love and affection towards Their Master. They leave the rest of the world aside. And They direct all Their attention, all Their love and affection towards Their Master. When They listen to the Satsangs of Their Masters, each sentence that Their Master speaks, that impacts Them like an arrow and They have a lot of impression from what the Master has to say.

So, we also listen to the Satsangs, but then we listen to the Satsang from one ear and leave it from the other ear. But the Masters listen to the Satsang and They bring that in Their life and They follow what is being said by the Master.

The Master is of a very high order and when He gives His Teachings and He gives His Naam to us, then we have to follow that. We have to practice what He tells us and follow what He teaches us.

So, till we do that Simran day and night and follow the instructions of the Master. Until we manifest that Holy Sound Current within with His Grace, we will not be able to realize the Reality.

* * *

Jaimal Singh Ji Maharaj was a great gurumukh and he was a bachelor. And he wanted to do his meditation by staying in the ashram of Swami Ji Maharaj. But he did not have the permission of his Master. Swami Ji Maharaj told him to work. So, following the instructions of his Master, he enrolled himself in the Sikh Regiment of the Indian Army. And there, wherever they were posted, he had a trench of around five feet by five feet. And in the night, when all his fellow military men went to sleep, he would go

and sit in that trench with his rifle. He would keep the rifle below and he would then sit for his meditation.

So, that way, the whole night, he would do his meditation. And the next day, he would report for duty. And the duty was not easy. The duty was quite difficult and quite onerous. And despite that, he would spend time doing his meditations in the night.

So, that way, he did his duty, he completed his duty in the army.

Swami Ji Maharaj had a Guru Granth Sahib book with Him which had come from Punjab. He had got it from Punjab. And he told Radha Bai, His wife, "When Jaimal Singh Ji Maharaj comes, you will then ask him to go and do the Teachings in Punjab and give this Guru Granth Sahib to him. It has come from Punjab, let it go back to Punjab."

So, when Jaimal Singh Ji Maharaj returned to Punjab, He settled near the banks of the river Beas. It was a desolate place and the villagers did not go there because there were ghosts in that place and they would bother the people who would go there. So, no one used to go to that place. And Jaimal Singh Ji Maharaj then went and settled there.

So, He set up a tent on the banks of the river and He started staying there. The villagers there objected to His staying. They felt that He was going to take the place there and they all objected.

So, He told them, "If you think you have the power to overcome the ghosts who are here, then you also come and stay." So, that way, then nobody dared to come there.

So then, He set up His tent there and He settled there and Bibi Rukko was asked to do His seva by Radha Bai. And she had told her, "He is a Sadhu, so please take care of Him." And she had asked Bibi Rukko to accompany Him.

So, though she was sent to do His seva, He did not take any seva from her. And instead, He was getting His pension because of His service. So, He had to go to the village. Once in a month, He would go there. And before He would go to collect the pension, He would place an order for making rotis of five kilograms of wheat flour. And then He would collect His pension and come back and collect those five kilograms of rotis in a basket.

And in the tent, He would tie all those rotis which were prepared in a basket and tie it at a height in the tent because there were rats and there were snakes and it was an open tent in which He was staying.

He told Bibi Rukko also, "You should also do meditation and not waste your time in doing other things. And whenever you feel hungry, you take the rotis from this basket." They would harden over a period of time. "So, whenever you want it, you feel like eating those rotis, you dip it in salt water before and then you can eat it."

So that way, His whole life, He spent like this — by eating only rotis and He did his meditations like that. So, that way, He spent His whole life in these difficulties in this lifestyle and He did His meditation throughout. And it is not that He did not have money. He had a lot of money which came from His pension and otherwise also. But He did not go for the luxuries of life. Instead, He decided to have this very frugal life and spend time as much as possible in doing His meditations. And He also wanted the name of Sawan Singh Ji Maharaj to be known. So, He took offense to anybody taking a photograph of His or spreading His name. He used to say, "If anybody takes my photograph, then he will go to hell because of that." So, that way, He remained quite away from the public eye.

He later gave His full wealth of Naam to Sawan Singh Ji Maharaj. And Sawan Singh Ji Maharaj succeeded Him there and it became a very big ashram. It is there now and Sawan Singh Ji Maharaj also named it as 'Dera Baba Jaimal Singh'. So, that ashram has started with the tent of Jaimal Singh Ji Maharaj. That is now as big as a city there. It's spread over several kilometers. But it's still called Dera Baba Jaimal Singh. So, that is the kind of sacrifice which Saints do for Their meditation and for the devotion of Their Masters.

So, that way, all the Masters spend Their life doing the devotion of Their Masters and God Almighty. And They encourage all Their followers also to do the same. And as long as we don't follow Their instructions — Their Teachings — and we don't go within and we don't manifest that Holy Sound Current within, we will not be able to understand the depth of Their Teaching.

So, we should also do meditation daily. We should spend time doing two and half hours to three hours of meditations – Bhajan and Simran — daily and listen to Satsangs. And we also make our vessel fit for assimilating Their Grace.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for meditation.

17

Meditation Talk
06 Aug 2023 – Afternoon

Lessons In Commitment And The Pangs Of Separation From The Life Story Of Baba Ram Singh Ji

---

In 1973, I got the opportunity of listening to the first Satsang of Somanath Baba Ji at Worli Nagar. So, I was, at that time, in Bombay and I was working in the Jubilee mills at Sewree. And before that, for two years, I used to do the worship of Durga.

So, I was around twenty-one years of age at that time and I used to earlier do the puja and the worship of Durga. So, whatever worship I would do, I would do it very religiously. I would do it with all commitment. So, I used to do it with all love, affection, and full faith. And I used to do all the rituals as were prescribed. And that included giving Parshad to others, doing the worships accordingly, following all the rituals. And I used to do it with full love and affection.

Now, as a result, I had got Vaak Siddhi – that is, whatever I said used to become true. So, whatever I would say, that would come true. And I was walking on the seaside at Worli. And when I was returning, I saw this billboard on which was written 'Radhaswami Satsang from 7:00 to 8:00.'

So, I sat there to listen to the Satsang. And there were two photographs there — one was a long, six- foot, photograph of Sawan Singh Ji Maharaj, and the other was of Somanath Baba Ji. So, when I sat there, I felt those two personalities would come there and they would say something nice. So, I sat there to listen to them.

I saw many people came and sat. After their duties, they would come there and sit and listen to the Satsang. So, they played the tape. And first, there was the prarthana on the tape, and then the Satsang started.

There were around nearly forty-five people there and all were sitting there listening to the Satsang. And when the Satsang was played, it was played in Marathi and Hindi. I listened to the Satsang very carefully. And though this was my first Satsang, everything that was being said in the Satsang, it started clearing a lot of the doubts I had carried and my eyes started watering, listening to the Satsang.

I listened to everything said in the Satsang and all the doubts I had were cleared by that Satsang. So, when I went home that evening, I had a picture of Durga in my room.

So, I bowed down to that picture and I told Durga, "Mata (mother), my karma, my duty with you, is over. I've got Satsang now."

I always had a habit of doing the worship of only one deity. So, once I got this Satsang, I decided that I will not do worship of Durga anymore. And I stopped doing the worship from that day onwards.

So, I used to listen to the Satsang and then I would keep thinking about what was being said in that Satsang. And, throughout the day, those thoughts would keep on coming. And, again and again, I would keep thinking on what was said in the Satsang and about how we should follow it.

So, all of those thoughts — I was in those thoughts — throughout the day. And, in the evening, then again, I would listen to the next day's Satsang, and again follow that for the next day. Again, I would have those thoughts with me. So, like that, I used to keep on thinking and internalizing whatever was said in the Satsang. And it was so much that such was the power of the Satsang that, within a month's time, I started having very strong pangs of separation from Somanath Baba Ji. And wherever I would look, I could see Somanath Baba Ji.

In the mill, when I was working on the finishing machine where the saari would fall, ironed, I could see Somanath Baba Ji. And I was working in the paint shop, preparing the paints for the saaris. So, even there, whenever the saaris were getting colored, I would see Somanath Baba Ji. Wherever I looked, I could see Somanath Baba Ji and the pangs of separation were very strong.

So, the pangs of separation were so strong – the vireh was so strong — that every day was like a year for me and I felt that I must go and meet Somanath Baba Ji.

I was in Bombay at that time and Somanath Baba Ji was in the Bangalore ashram. And I felt, "I must go to see Him." Because the separation was quite unbearable. So, I decided. And then, simply in a pant shirt, I decided to come to Bangalore.

So, the point of telling you is that, till you have that commitment, till you have that love and affection for the Master, till you have that feeling for wanting to meet God Almighty and to realize God Almighty, to meet your Master, as long as that strong feeling is not there, you cannot progress much on this Path.

So, the Masters say, "Getting that love and affection towards the Master, and having that devotion built within us towards the Master, is extremely difficult. Because the mind is carrying the burden of karmas on it for millions of lives. And it is used to doing things — of being outwardly focused – and it is habituated to that." So, changing that habit, cleansing itself and redirecting that love and affection from the outside world to the Master, is a very difficult thing for the mind to do.

It is the mind that makes us do all the karmas. And whatever karmas we do, the filth of those karmas soils the mind. The soul has always been pure and will always continue to be pure.

So, therefore, the Masters give us the repetition of the Five Names and They teach us in the practice of how we should do the meditation and the contemplation of the Master at the Eye Center. So, when we focus at the Eye Center and repeat the Names, we are slowly cleansing the mind and we are reducing the filth of the karmas that has covered the mind. So, that gets cleaned by the Simran that we do and by the contemplation of the Master, at the Eye Center. It is the mind and the soul, both of them, sitting at the Eye Center.

Once the mind becomes cleaner, it is able to stand still. And then it is able to focus the attention within.

So, it is extremely important to do that meditation and do the repetition of the Five Holy Names because, so long as the mind is impure, it is not going to be still. It will keep wandering here and there. And for us to make it still, we need to make it purer. And that it will become only after we do the meditation – we do more and more meditation — we do more and more Simran, which will cleanse the mind faster.

The more you meditate, the more you do your Simran, the faster will you be able to cleanse the mind and the faster you will be able to move within and get success on this Path. And the slower you do your Simran, the lesser you do your meditation, the longer it will take you to progress on this Path.

So, when we go back home also, we should make it a point to do a lot of meditation — spend at least two to three hours doing our meditations. We should try to sleep early so that we can get up early. And when we get up early, the mind is quiet because, as the day progresses, the mind becomes more active and it is more difficult to make it still.

So, the Masters have also called this early-morning time as 'Amrit Vela', or as 'Brahma Muhurta'. It is the time where Nectar flows. And that is the time where we are able to meditate better. The mind is quieter. And we should use that time to do our meditation.

* * *

The time is good and the atmosphere is quiet. So, let us get connected to our Simran and Dhyan.

18

SATSANG

06 Aug 2023 Afternoon

An Initiate's Account Is With The Master — The Lord Of Judgment, Angels Of Death, Gods And Goddesses, All Rituals Are Of No Relevance Or Consequence

---

The paathi sings the Bani of Sant Kabir Sahib...from the book: Sakhi Sangrah (Faith)...

Kabir kya mein chintha hu,
Mama chinthe kya hoye.
Kabir kya mein chintha hu,
Mama chinthe kya hoye.
Meri chintha hari kare,
Chintha mohi na koye,
Chintha mohi na koye.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib has written this Bani on faith. Faith is a very important part of devotion. Just like the foundation in a building is very important for the longevity of the building, if the foundation is strong, then the building will last longer. Like that, faith is a very important part for devotion.

So, if we don't have a firm resolve of faith, then the mind is always in duality, and it keeps taking us away from devotion.

I have told you the story of Bhai Manj. After he got initiation, he had firm faith in his Master. And though he underwent a lot of difficulties, he made losses and had several difficulties, he never had any ill feelings towards his Master. And he was firm in the faith in his Master.

So, if the faith is strong, then any number of difficulties and impediments will not disturb the thought or the mind of the follower.

So, Kabir Sahib has written this Bani on faith, and He says, "Why should I have any worries, because my worries are all with my Master. If one does his meditation, he goes within, and one has faith in the Master, then there is no cause for worry because all of that is then taken care of by the Master."

So, this will happen when we have devotion towards our Master, we have love and affection and faith in our Master. Only then we will be able to do meditation every day.

We will be able to do that two and a half hours, three hours of meditation every day. But if we don't have that love and affection towards the Master and it is all focused outwardly, then we will not be able to do our devotion.

When we sit for meditation, we should have love and affection towards our Master. And in order to develop that love and affection, we can say a Bani written by the Masters.

Sant Ji has written so many Banis and all of them are filled with love and affection towards His Master. So, whichever Bani we feel, with whatever we like, or which creates that feeling of love and affection within us, we can repeat that Bani before we sit for meditation. That way, we will start our meditation with love and affection towards our Master.

Otherwise, what happens is, we sit for meditation, but half the mind is in the world, half the mind is in the meditation. So, that way, it is very dry when we sit and do our meditation.

So then, when we do meditation and we progress within, then that faith in our Master also develops and we develop more true love for our Masters. So, if we do our meditation like that, with full love and affection towards our Master and we have faith in our Master, and we do it regularly, we listen to Satsangs, we do our devotion regularly, then the hand of the Master also comes upon us and He also showers His Grace. He takes care of everything and all our needs.

Sometimes, people have doubts — that the Master stays far away. So, if there is some accident or some event like that, how does the Master come and help?

So, the Masters have been asked by God Almighty to come and help the souls. And the Holy Sound Current is there within each initiate. So, whenever there is a problem, it is that Holy Sound Current which immediately comes and helps that initiate in a difficulty in the form of the Master.

So, that Holy Sound Current immediately comes to the help of the initiate and He is the True Master. He is within us.

* * *

This is the story of Kauda Rakshasa. He was like a demon, a giant, who used to eat people by frying them. So, once it is so happened that Guru Nanak Sahib and His two disciples, Mardana and Bala, were wandering in the forest. And it had been two or three days since the time they had last eaten. And Mardana was very anxious that he had not eaten and very frustrated with the way they were wandering in the forest. And they were also not getting water to drink. So, Mardana argued with Guru Nanak Sahib, and he said, “I cannot continue like this, walking with You in this forest. I will go and search a nearby village and I have to eat because it can't remain hungry like this.”

So now, Guru Nanak Sahib was a Mahatma. He could bear that hunger. But His disciples were very frustrated with this. Bala was patient, but Mardana lost his patience and he said, "I'm leaving." And he left.

Now, when he left, on the way, he crossed paths with this Kauda Rakshasa. Kauda Rakshasa was like a demon. He was a giant and his only job was to catch such lost travelers in the forest. And then he would take two or three drums of oil and boil that oil; and then, he would tie the person around a tree. And once the oil was ready and it was boiling hot, he would put the person — that human being — into that oil and fry him properly and eat him like a pakora!

So, that was the only thing he used to do. He used to wait like this. So, this Mardana was right in time; and he immediately caught Mardana, tied him around the tree, and he got this oil and he started boiling it.

Now, when this was happening, Bala just happened to ask Guru Nanak Sahib, "What would've happened of Mardana? He has left a while ago."

So, Guru Nanak Sahib told him, "Nothing. He is being prepared for being fried by Kauda Rakshasa."

So, then Bala was shocked. He said, "Then You should please forgive him. Though You had an argument with him, You should not have a grudge against him. You please do something and help him."

So then, Guru Nanak Sahib said, "Okay. Let us do something." So, He said, "You close your eyes — because the oil is now getting hot, it is boiling hot, and anytime now, Mardana will be put in that oil." So, He said, "Okay, you close your eyes. We'll go there." So, when they closed their eyes, both of them appeared in front of Kauda Rakshasa.

Now, Kauda Rakshasa saw that he had already got one person to eat; and now, suddenly, two more appeared. So, he felt, "It's a bhandara today! So, he said, "Fantastic!"

Now, he boiled the oil. These people waited and Bala was getting very impatient, he said, "Do something, because the oil is very hot now."

So, Kauda Rakshasa took out a leaf, a green leaf, and put it in the oil and it got fried immediately. So, the oil was all set and ready for making the pakora.

Now, when this happened, Bala was telling Guru Nanak Sahib, "Please, do something. You cannot wait like this."

So, He said, "Just be patient. Don't do anything. Just stand."

So, when Kauda Rakshasa untied Mardana and he put him in that oil, as soon as he put him in the oil, the oil became cold. It became ice cold and nothing happened to Mardana. He was just dipped in that oil.

So, Kauda Rakshasa realized, “This is very odd because I had just tested this oil and it was boiling hot.” And now he put his hand inside and saw that it was very chilled now. So, obviously, this person with a beard is not an ordinary person. So, he went to Guru Nanak Sahib and then, with folded hands, he asked Him, begged for forgiveness, he realized that He is not a normal human being.

So, Guru Nanak Sahib asked him what he does for a living? And Kauda Rakshasa said that this is what he does. He fries people and eats them.

Guru Nanak Sahib said, “No. You should not do this. Do something better.” And He then imparted some teachings to him.

So, Kauda Rakshasa then wanted initiation from Guru Nanak Sahib and he begged for forgiveness for everything that he had done.

So, Guru Nanak Sahib said, “Okay.” And He gave him initiation in his hut there and He told him, “Don't do this. You stop all these activities now. This forest is very difficult for people to travel. Nobody gets water to drink in this forest. So, from now on, you do this seva of giving water to people when they pass by.”

And from then onwards, Kauda Rahshasa did this seva and he was initiated and he got salvation because of Guru Nanak Sahib. So, the Masters take care of such souls also and They shower Grace upon all of them. So, that way, He got the salvation for Kauda Rakshasa also.

Saadhu gaati na baandhayi,
Udhar samaanaa ley.
Saadhu gaati na baandhayi,
Udhar samaanaa ley.
Aage paache hari kade,
Jab maange tab dey,
Jab maange tab dey.

Kabir Sahib says, “Those who are true Sadhus, they don't create bank balances, they don't create a lot of wealth and keep it stowed away. Because they have faith in God, that He has taken care of them till now, and He will also take care of them in the future.” So, that way, they don't chase wealth and wealth's creation. And instead, they live in the Will of their Master — unlike other sadhus who are false sadhus.

They of course, go for creating wealth. They chase Maya. “But the true Sadhu," Kabir Sahib says, "does not indulge in all of this.” Because wealth is also a form of Maya. And once someone starts chasing Maya like that, then she also deludes that person.

And she causes delusion and changes and influences the mind. Therefore, a true Sadhu is not someone who chases wealth.

So, Kabir Sahib says, "A true Sadhu doesn't go for accumulation of wealth or creating big balances. He relies on his Master. He relies and stays in the Will of his Master".

Kabir Sahib Himself, used to weave silk saaris and He also never had any big wealth that was created. Though, amongst His disciples, there were kings and emperors, but He never extended His hand or asked anything from any of His disciples. Likewise, even Ravidas Ji, He was a cobbler by profession. And He also had very rich disciples.

But They never extended Their hand to ask for any kind of wealth from Their disciples or create any kind of wealth for Themselves.

So, that is what Kabir Sahib explains in this Bani, and He says, "The true Seeker and Sadhu, he will never want to do this accumulation. He stays in the Will of his Master." By withdrawing the love and affection for all material possessions and keeping them at the feet of the Master, by having your love and affection drawn towards your Master and the devotion of your Master, that is the true sign of a true Devotee and a Sadhu.

Chintha na kar achintha rahu,
Denhaar samarath.
Chintha na kar achintha rahu,
Denhaar samarath.
Pasu pakheru jeev janth,
Tinake gaati na hath.
Tinake gaati na hath.

Kabir Sahib says "A true Seeker is content with what he has and he is not worried. He doesn't carry worries with him. He is content in the Will of his Master. He knows that he is connected with the Master, and so, the Master is connected with him. And the Master, therefore, then has His Grace showered upon him. And whatever the requirement that he has, that is well taken care of by his Master."

So, that true Seeker is someone who remains content in the Will of his Master and he knows that His Master will take care of him.

* * *

Once this happened in Kengeri. There were nearly about a hundred and ten sevadars. And while doing seva, about two or three people had these feelings. They felt, "These people who come in white clothes from Bangalore or from outside, they are served food in a separate langar. They are made to sit on a chair and table and given food. Whereas we have to sit on the floor and eat mudda and are given buttermilk." So, why such discrimination are what thoughts crossed the minds of two or three such sevadars. So, such things should not happen in the place of Saints is what they thought.

So, this played upon the minds of two or three people — that why is there discrimination in the court of the Master? And somehow, they convinced one person, called 'Bua', they managed to convince him that he should carry these thoughts and he should go and speak to Baba Ji about this.

So, Bua represented the others and he went alone and spoke to Baba Ji, Baba Somanath Ji, and he told Baba Ji, "Why is there discrimination in your court? Why is it that people who wear these white clothes, come in cars, they are given food sitting on the table, and why are all the others given muddas and buttermilk and sitting on the floor?"

So, Somanath Baba Ji heard him, and then He said, "Look, it is the Pralabdh. It is your fate deeds which are causing this to happen. They have good fate. They have a good Pralabdh. They are staying in good houses. They are coming in cars. They're wearing nice clothes and coming. You also do it. You stay in a house. You come in a car. You wear white clothes and come here to eat. I will give you food on the table. But it is your fate that is deciding this. It is not me who is deciding this. So, it is your fate which is deciding. So, God Almighty is taking care of everyone and He's giving everyone according to what their fate deeds are, according to their Pralabdh. That is why you are working hard and you are sitting on a floor and eating. Whereas, he is sitting at a table and eating.

Then, Somanath Baba Ji felt, "This mischief is playing on the minds of several people. This is not only Bua who is coming and talking to me". So, He told Bua, "I will address this in the evening in the Satsang and I will speak to everybody about it. I will clarify this."

So, when He sat for Satsang, He called out Bua and He said, "Okay, what is it that you were saying?"

So then, Bua repeated what he had said earlier.

Then, Somanath Baba Ji told and addressed everyone, He said, "Look, this is all as per your Pralabdh – all as per your fate deeds – that you are working so hard, toiling, doing seva, sitting on the floor, eating the food; and those people are coming in cars, sitting at the table, eating rice and you are eating mudda. So, this is all happening because of your Pralabdh, because of your fate deeds. And if you have any doubt, you change it. You try to come in a car, you try to stay in a house, come in white clean clothes and come here. And you will also be served like that."

Then He got annoyed at everyone and He said, "What do you people think? You think that you are doing all this? If all of you want to leave, all of you, you are welcome to leave right away. You can just leave the ashram now! What do you people think, this is because you are working here that this is happening? This is Sawan Durbar, and it is the ashram of God Almighty. So, if all of you leave, I'm okay with that. All of you can leave, I can come back to my loincloth, and I can sit down below a tree and do my

meditation. I don't need you and you don't need me. All of you can walk off. But just see, after you do all this also, you will observe that the ashram will continue. So, it is not because of any one of you that this ashram is running."

So, He wanted to cleanse the minds of people where this doubt had emerged everywhere. So, He said, "This is all being taken care of by God Almighty. He is looking at your karmas. He is looking at your fate and He is then giving each one according to his fate. I am not sitting here in decision and deciding who is getting what. It is God Almighty Who is providing for everyone."

* * *

So, Kabir Sahib says, "Look, there are so many animals, birds, and so many other types of living beings. And they don't have hands, they don't have bank balances, but does that mean that they are not making a living? They are not enjoying their life? That is all happening and that is being taken care of by Providence." So, all these living beings are also having their respective lives. They are also enjoying. They are also having marriages within themselves. They are also having their enjoyment. And they are carrying on with their lives.

Maluk Das Ji also says, "Even the python, though he cannot move much, he also gets his food sitting at his place." So, like that, everyone is being taken care of. And everyone is being taken care of by that one God Almighty Who is caring for everyone.

So, we can see the birds also. They get up without any food, but they go, they fly out in different directions, and they keep flying. And finally, before they rest in the evening, they get their food. So, it is that God Almighty Who is providing for everyone.

There are so many animals which don't come out during the day. They stay in the caves, or they stay in burrows, and they only come out in the night, but they also get their food. And God is so gracious that He takes care of all those 8.4 million lifeforms.

So, they run around. They are doing their exercise so they fall less sick also. And they get their food also – unlike us humans who worry and who sit trying to build our bank balances and get all kinds of ailments.

So, can we say that we are happy? Because, even though God Almighty has given us everything; He has given us a bank balance; He has given us the luxuries. But can we say that we are happy – whether we are truly happy? Because we are carrying a lot of tensions in the mind and that is keeping us worried.

So, for our tensions and worries also, there are so many big hospitals that are being opened to address those worries and tensions and stress. And all kinds of ailments are being taken care of. But despite that, can we say that we are truly happy?

So, for those animals where there are no hospitals or there are no places to take care, but they are happy because they are not worried. They don't carry those worries with them.

Andaa paale kaachuyee,
Bin than raakhe pokh.
Andaa paale kaachuyee,
Bin than raakhe pokh.
Yau karthaa sab kee kare,
Paale theeniu lok.
Paale theeniu lok.

Kabir Sahib says, "That God Almighty is taking care of all the three worlds — all the beings in all the three worlds. And He is, at the same time, taking care of all of the beings." So, He's giving a good example.

He gives a wonderful example of turtles. There are large turtles in the sea. And when they have to lay eggs, they don't lay their eggs in the sea, but they come outside. And on the beaches, they dig a large hole – a large pit – and they lay hundreds of eggs in that. And then they cover that pit and go back into the sea. They don't sit and hatch those eggs. They go in the sea, and there, they take care of themselves. They protect themselves from predators, they eat food, they swim, they do everything, and they go hundreds of kilometers. But their attention is always on those eggs. And even for a second, if that attention gets wavered, the eggs will not hatch. So, it is only because of the attention of the turtle that the eggs hatch and the young ones come out of the eggs and they swim back into the sea.

So, that way, God Almighty also has His attention on each and every soul —each and every being. And from there, He pays attention. And it is that attention by which all the beings are being taken care of by God Almighty. So, whatever God Almighty does, He still is taking care. Like the turtles, they go in the sea, they swim and they do everything, but their attention is on the eggs. Like that, God Almighty's attention is on the souls, which He has sent into these three worlds.

Pou phaati pagaraa bhaya,
Jaage jeeva joon,
Pou phaati pagaraa bhaya,
Jaage jeeva joon,
Sab kaahu ko deth hai,
Chonch samaana choon.
Chonch samaana choon.

Kabir Sahib points out, "The humans do not have faith in God Almighty, nor His Providence, nor His taking care of everyone. And they strive so much, they worry so much and they strive so much, they wear out their legs trying to earn their livelihood

or get their food. But still, they don't get that satisfaction because they don't have faith in God Almighty that He will take care of them.

So, we know as per the fate deeds, we get whatever is fated for us as per our Pralabdh. We get everything that is destined for us. But yet, we don't have that faith in God Almighty. And we struggle, we lie, we do all kinds of things because we don't have that faith in God Almighty. We cause ourselves so many difficulties. That is because we don't have that faith.

So, He is providing for every one according to their Pralabdh. Even the animals are getting their food. And like that, even the humans are being given according to their fate – according to their Pralabdh. When a child is born, he is born with his Pralabdh. So, he gets to eat according to his fate. But when we are taking care of the child, we feel that, no, we are feeding the child. We are giving him food. We are giving him clothes, but he is actually getting it according to his own fate.

Satnaam se man milaa,
Jam se paraa duraay.
Satnaam se man milaa,
Jam se paraa duraay.
Mohi bharosaa ishta ka,
Banda narak na jaay.
Banda narak na jaay.

Kabir Sahib says, "Once you have been given Sat Naam, once you have been initiated, the account of your karmas, your deeds, has moved to the Master from the Lord of Judgment." So, He says, "What have you to do with the angels of death, or the Lord of Judgment? Because your account is now with the Master. All your past deeds, all your current and future deeds, everything, that entire account is with the Master. So, there is no relevance of the Lord of Judgment, or the angels of death, or gods and goddesses, deities, and any other rituals, all of that is of no consequence upon you because your account is now with the Master."

So, we should not get swayed by the Shastras and the Puranas; that is, by these different sciences of astrology or Vaastu Shastra; or looking at whether the day is auspicious, or the time is auspicious or inauspicious. All these things are of no relevance now, now that your account is with the Masters. Had it not been with the Masters, there may be some effect of it. But now, there is totally no effect, and we should not carry any of these thoughts in our mind and cloud our mind with any of these things. We should be very clear that our account is with the Master. And whether it is vaastu or it is astrology, or looking for a good auspicious date, etc., we should not be bothered by any of this.

So, at the time of death also, the angels of death don't come to fetch the soul of the initiate. And if they don't come and the Master doesn't come, then who is going to take

care of the soul? So, therefore, the Master has to come to fetch the soul at the time of death.

So, if the soul has a lot of burden of karmas, They wait for those karmas to be redeemed. But at the time of death, or sometime before that, or some moments before that, They definitely come. The Masters come and They open up the Holy Sound Current so the mind of that soul, the mind of that jiva, gets connected to that Holy Sound Current and is ready to go with the Master.

Even if there is a little bit of love and respect or affection for the Master — even equal to a mustard seed — though one is not doing meditation but is connected with the Satsang and has that little bit of affection for the Master, the Master definitely comes to take the soul.

So, therefore, we should do our meditation like the Masters explain. We should do meditation every day. Spend that two and a half, three hours doing that, and listen to the Satsangs so that we are able to reduce the burden of our Kriyaman karmas — the current karmas of this life. And, that way, we ease our period of death, because there, we are not burdened with so many karmas to be redeemed, so we can go easily.

Karam kareema likh rahaa,
Ab kuch likhaa na hoy.
Karam kareema likh rahaa,
Ab kuch likhaa na hoy.
Maasaa ghate na thil bade,
Jo sir phode koy.
Jo sir phode koy.

Kabir Sahib says, "At the time of birth, the fate is written upon the forehead and upon the palm. So, that is, your destiny is written there and you will go through that destiny during your lifespan. And whatever is destined, whatever is fated for you, only that much you will get — nothing more and nothing less." Therefore, we should be reconciled in that fate, and we should know that whatever we are getting is according to that destiny and that fate, whether we have the riches or whether we don't have the riches, we should be reconciled and happy in that fate.

We should remain happy in the Will of the Master. And we should be happy in the devotion. Spend time and understand that reality because, whatever we have been given according to our fate, those materials belong to Kal and Maya. And they have been given to us but for a few days, according to our fate. And, eventually, we have to leave those things behind. So, we should spend that time doing the devotion and in the love of our Masters and God Almighty.

And, if we don't do that, maybe instead, spend time in the love and affection of this world and all the attachments and all the relationships that we have in this world, then at the time of leaving all these behind, it causes a lot of repentance.

So, Masters explain and They try to awaken the souls by telling them the reality and They tell us, “We have to go about doing our duties and do all the things that are required to be done in this world – but as a duty. And we should have the love and affection and devotion towards our Masters.

If we get swayed and lost in this love for this world and we set our desires in this world, then we have to again come back in this world following our desires. Because the desires will bring you back into this world.

So, the Master say, “Don't carry that strong desire or that strong love and affection for the world around you, because that is temporary. And keep that instead in the love of the Master.”

Now, so far, in earlier times, or till now, you have gone about doing all this in the routine way – like normal people understood — and gone about your duties, your love and affection for the world and done everything. But now, the Master has come. He has given you initiation. He has explained the truth. And, again and again, in Satsangs, He has awakened you. He has kept pointing out to you that you should not get lost in this world, but instead, you should only go about doing that as a duty. And keep your love and affection and focus on the Master.

Now, despite being told all this, again and again in the Satsangs, if you again fall in the same trap and the same delusion and you again, keep all your love and affection in this world outside and you just pursue all of those things, then that can only be abject ignorance.

Therefore, make the most of this life and follow the Teachings of the Master. Have your love and affection towards the Master and do your meditation and listen to Satsangs.

Karam kareema likh rahaa,
Ab kuch likhaa na hoy.
Karam kareema likh rahaa,
Ab kuch likhaa na hoy.
Maasaa ghate na thil bade,
Jo sir phode koy.
Jo sir phode koy.

Radhaswami.

19

Meditation Talk
07 Aug 2023 – Morning

If We Want To Go Within And We Want To Go To The Higher Planes, Then We Have To Focus On Simran. We Have To Perfect Our Simran

---

Guru Nanak Sahib, in His Bani, has talked about the greatness of Simran. He said, "Great is the Simran that Raja Janak who, with his knowledge of the self, went inside and, with his Simran, he freed so many people from the fires of hell." And, looking at that, the Saints have taken to Simran as a basis of emancipation.

So, when Raja Janak had gone within, he saw that there were several souls who were being tortured in hell and they were suffering a lot in the fires of hell. And he asked whether these souls could be freed – these jivas could be freed — from hell? And he was told, "Yes, if you give your Simran, then they can be freed."

So, he gave his two and a half hours of Simran. And, with that Simran, the hell was freed of all jivas. Everybody got freed from there because of the power of his Simran. And then, from the hell, they came into this world.

So, when the jivas get freed from hell, they again come into this world. And, according to their fate deeds, they are given different forms of lives. They take different forms. Even from the heavens, when the jivas are freed from the heavens, they also come into this world as human beings.

It is up to the Saints. If They bestow Their Grace upon those jivas in hell, then They can bring the jivas into this world as human beings. And then, with Their Grace, then They can take them to the higher planes.

So, Raja Janak had only gone up to the Sahasdal Kamal – up to the Thousand-Petaled Lotus — up to that level. And he had seen his own soul there. He had got the knowledge of the soul by reaching that place. Though the real essence of the soul is known only after Par Brahm, but even with this limited knowledge of the soul, which he got at the Thousand-Petaled Lotus level, he was able to free all the jivas from hell. And the Saints, looking at this power of Simran decided that that should be the basis for getting salvation.

The Masters, when They give initiation, They connect the soul with the Sar Shabd. The Sar Shabd is the Holy Sound Current which is above the Par Brahm. And the soul is connected with that. So, the soul gets salvation when it crosses the Par Brahm.

Simran is of a very high order and we should try to perfect our Simran. When we are walking or we are doing mundane activities, we should try to do our Simran – like when we are cooking, walking, traveling, we should do our Simran. By doing Simran and the practice of Simran, we should try to perfect it.

By perfection, what is meant is that your Simran will start automatically being repeated by your mind. So, even if you're talking to someone or you are doing anything, the Simran will be continuously being done by the mind. So, that is the level of perfection of the Simran that we have to achieve.

In this lifetime itself, if we want to go within and we want to go to the higher planes, then we have to focus on Simran. We have to perfect our Simran. Because till that Simran is perfected, we will not be able to go within.

So, we should pay attention and focus on doing our Simran and Bhajan. And we should not look at it as a burden. We should do it lovingly.

In the mornings, the first thing we should prioritize is to give time for doing our meditation – for doing our Simran and Dhyan. And then do other things. So, we should prioritize that and we should try to perfect our Simran.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and do our Simran.

20

Meditation Talk
07 Aug 2023 – Afternoon

Kabir Sahib's Lesson In Humility Given To The Pundit Sarvajeet

---

During the time of the Kabir Sahib, there was Sarvajeet Pundit — a famous pundit in Varanasi. So, he was a famous pundit. His name was 'Sarvajeet Pundit' — it means 'the winner of all'. That is the meaning of that word.

So, he used to win the arguments or debates with all the various sadhus or others who would adorn saffron clothes and come into Varanasi. He would have debates with them and he would win all those debates.

So, everyone would call him 'Sarvajeet Pundit', but at home, his mother would address him by his normal name, which they had kept in the family. So, he would feel a little disappointed when his mother would not call him by the name 'Sarvajeet Pundit', and instead, call him by his earlier name. And he once asked her why she does not call him 'Sarvajeet Pundit' when the whole world is calling him Sarvajeet Pundit?

So, she told him, "There is a weaver by the name of Kabir, and He stays nearby. If you go and you win your debate with Him, then I will call you 'Sarvajeet'."

So, Sarvajeet felt that there is no problem because he will easily win the debate with that weaver. So, he said, "Okay, I will go there and have a debate with him and win. And I will take his signature and come back."

So, he loaded all his books — the scriptures, four Vedas, eighteen Puranas, all of those books he loaded up on the back of a buffalo and, with a rope tied, he went to Kabir's house.

So, he carried these books so that he would be able to show evidence to Kabir about any debate. And anything that he could prove, he could show that proof in the books. So, that way, asking the address of Kabir, he reached Kabir's house.

When he reached Kabir's door, Kamaali was standing at the door and Sarvajeet asked her whether this was the house of Kabir?

So, Kamaali then replied to him and she told him, “Kabir's house is above the seven skies. And it is a place where even the ant cannot place its feet. So, for reaching His place, you have brought such a big buffalo laden with books?”

So, he got a shock when she said this. And then, Kamaali went inside and informed Kabir Sahib that Sarvajeet had come.

So, Saints have all the humility and Kabir Sahib came out. He washed Sarvajeet's hands and feet and asked him to come inside. And He gave him a chair to sit. So, after sitting, He gave him water and then He asked him as to the reason of his visit?

So then, Sarvajeet told Him, “Look, everyone calls me ‘Sarvajeet’, but my mother refuses to call me by that name. And she has told me to come here. And if I win in a debate with you, then she agrees to call me by that name.”

So, Kabir Sahib told him, “Where is the question of winning the debate? By that, I mean, I am an illiterate poor weaver. Where will I stand in a debate with a person like you who is so well-versed in all the books and everything and so well-read? So, there is no need for a debate. You just tell me where you want my signature. I will sign off and give it to you.”

So, he took out that paper and pen and there he wrote, “Sarvajeet has won the debate and Kabir has lost.” And he took Kabir Sahib's signature below. So, Kabir Sahib signed there. And then he took the paper, went back home, and threw that paper in front of his mother, and said, “Look, I have won the debate. Here is the proof.”

His mother said, "I cannot read. I'm illiterate. I cannot read. So, why don't you just read it for me?”

So, when he read, the exact opposite was written, that “Sarvajeet has lost and Kabir has won.”

He could not believe his eyes because he had read it twice and written it, and again read it and had taken the signature. But then exactly the opposite seemed to have been written. So, he felt that maybe he made a mistake writing. So, he told his mother, “Okay, I will go again. I will just go back, and change it and bring it.”

So, he went back to Kabir Sahib and Kabir Sahib asked him why he had returned?

He said, “No, I think I made a mistake in writing and taking your signature.”

So, He said, “Nevermind. You rewrite it and I will sign it again.”

So, Sarvajeet again wrote, “Kabir has lost and Sarvajeet has won the debate.” And he read it two, three times, and then he took Kabir's signature below.

And again, when he went home and read it out to his mother, exactly the opposite had been written, that “Sarvajeet has lost and Kabir has won the debate.”

So, he again read the exact opposite, and then he was feeling whether Kabir had done some magic and he was changing the words every time he wrote it?

Then his mother told him, “Look son, He is a Mahatma and reading, writing, is of no consequence for salvation. You have to do your practices. You have to go the Mahatma. You beg for forgiveness and go and take initiation from Him. You learn from Him.”

So then, Sarvajeet's ego was crushed and he went back to Kabir Sahib. And there, he sought to be forgiven and he took initiation from Kabir Sahib later and did his Simran and Dhyan meditation.

So, that way, several different types of people and characters come to the Masters. And the Masters, in Their humility bring about a transformation in such people. And They bring them to this Path.

So, till we do our meditation, our Bhajan Simran, we will not be able to realize the Reality. And only when we do that, we will be able to go within and see for ourselves.

So, the Masters say, “You don't have to go in the jungles or the hills and mountains to do your meditation. You don't have to remain hungry and do fasting. Instead, you can stay in the comfort of your homes. But only get up early in the morning and spend that time for meditation.”

* * *

The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected with Simran and Dhyan.

21

SATSANG

07 Aug 2023 Afternoon

When We Embark On the Path of Sant Mat, There Should Be No Going Backwards— This Is Really The True Path, Because Everything Else Is Just Our Imagination

---

The paathi sings the Bani of Swami Ji Maharaj... from the book: Santo Ki Bani (Guru and Naam Bhakti)...

Guru kahe jagat sab andhaa,
Koyi gahe ghat ki sandhaa.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj awakens us and He tells us, "God Almighty has kept unlimited treasures in this human body, but the human being searches for God Almighty outside." He feels that God Almighty is in the jungles, or He is in the Himalayas, or He is in the masjid or the temple, or in some pilgrimages. And we search for Him in deities or in pilgrimages. Therefore, Swami Ji Maharaj says, "The human, he is blind because God Almighty is very much within him. And yet, he is searching for God Almighty outside."

So, it is just like the musk deer. The aroma of the musk is within the belly of the musk deer. But it gets that aroma and it feels that this fragrance is coming from the grass or it is coming from some flowers or some trees. So, it keeps searching for that fragrance. But really, that fragrance is in its own belly.

So, the Masters have said, "This human body is the temple of God Almighty." Amar Das Ji has also said, "That priceless jewel, that God Almighty and that devotion, that is all contained within this human body."

So, that jewel, that priceless jewel of God Almighty, is contained within this human body, which God Almighty takes nine months to prepare and send outside. So, God Almighty takes nine months to create this divine temple, which is the human body. And within this temple is contained all the sixteen planes that He has created. And He also sits within this human body. And the Path to meet Him is also within this human body. This is also explained to us at the time of initiation by the Masters.

Therefore, the Masters call us blind because, though God Almighty resides very much within us and He is the closest to us, yet we go all over the world to search for Him. And we search for that God Almighty in brick and mortar — in the temples and mosques outside. But that temple created by God Almighty is this human body that we kill and we torture to serve our purposes. So, we don't bother about the temple created by God Almighty. Instead, we search for Him in brick and mortar.

The Masters have said, "If you break a temple or you break a mosque, it doesn't matter. Because in the temple there are deities, and in the mosque, there is just cleanliness. So, it doesn't matter if you break these. But don't break the heart of a human, because it is in the human that the God Almighty resides. And that Light which is shown by God Almighty, it is shining in all the human hearts. It is shining in all the humans. And that is what we have to aspire to seek.

Baahar mukh bharme saare,
Anthar mukh shabad na dhaare.

He says, "People do their fasts, they travel, they go to pilgrimages, they do all kinds of rituals, they do all kinds of deity worships, and they do all kinds of austerities in search of God Almighty. But that God Almighty is within and they don't do the effort of leaving their nine doors and coming to the Tenth Door and realizing that God Almighty within."

So, in north India, in Uttar Pradesh, people go on the pilgrimage for six months. Every six months, they visit the Ganges or other places of pilgrimage. And they feel that they have washed off their sins and they feel that that is how they achieve or realize God.

The filth of the deeds done by a person, they are all on the mind and not on the body outside. So, however much you wash your body in a pilgrimage or wherever, you will not be able to wash off the sins which are all burdened on your mind.

The Masters say, "There is no pilgrimage like that of a Satsang." When we go and attend the Satsang lovingly, we listen to the pure words coming out from the Master. Then that has an effect of washing off and cleansing the mind. It cleanses the burden of sins that we carry on the mind.

So, the Masters say, "There is no pilgrimage equal to that of a Satsang, because here, the mind gets cleaned. Whereas the outside pilgrimages will only be able to wash your body."

The Masters say, "Kal and Maya have caused this deception." They have made the jiva lose itself, lose sight of God Almighty, and got it entangled in all kinds of rituals and going into various temples, mosques, or pilgrimages, and all kinds of other practices. And all this is done so that he is deceived into thinking that he is realizing God like this. And the True Path for realizing God is forgotten. So, only if we have divine intervention do we get the company of the Masters Who explain to us the Reality.

* * *

So, once there was a debate between Vishvamitra and Vashisht. Both were great rishis. Vishvamitra had done more than sixty thousand years of austerities and Vashisht was also an acclaimed sage. He had done a lot of meditation. So, both had a debate as to what is more important. Is it austerity or tapas? Is that more powerful? Or is it Satsang?

So, both had this debate and they were not being able to settle on that debate. So, they decided that they will go within and ask the gods and find out.

So, first they went to Brahma. And when they both posed this question to Brahma, he was in a dilemma, because both of them were very attained rishis and saints. So he thought, "If I give the decision in favor of one person, the other is bound to curse me." So, he thought, "It is better to get out of this entanglement." And he suggested, "This answer is not there with me. It is better you go to Shiva. And Shiva is there. He is doing tapas, so he'll be able to help you."

So, when they went to Shiva, he was also doing his tapas and when they reached and asked him, he also heard them and, likewise, he felt, "It will be risky to take a decision in favor of one of them, because the other will definitely curse. And 'anger is on their nose', so they will immediately curse me." So, he said, "Okay, I think your answer lies with Adi Shesh." Adi Shesh is the thousand-headed snake who is in the Patal, which is below the earthly realm. And the weight of the earth is on the head the Adi Shesh. So, he said, "You go to Adi Shesh and he may solve your question." So, they went to meet Adi Shesh.

So, both of them went to Adi Shesh and they stood before Adi Shesh. And they asked him the same question as to whether the power of tapas is more or whether it is the power of Satsang? So, Adi Shesh said, "Look, I'm carrying the burdan of the earth on my head. So, if you free that weight from my head, I'll be able to think clearly and give you the answer."

So, they said, "Okay." And, first, Vishvamitra resolved, "Okay, I am giving you ten thousand years of my tapas, the strength of ten thousand years. May the earth get lifted." And he resolved.

The earth did not move up. It just shook a bit and continued there. And he asked Adi Shesh, "Okay, what happened? I lifted it."

Adi Shesh said, "The earth did not even lift. It just moved with your ten thousand years of tapas."

So then, Vashisht said, "Okay, let me try." So, Vashisht then resolved, "Okay, I am giving you the benefit of one day of Satsang. So, the benefit of one day may help you

pick the earth up." So, as soon as he resolved, the earth went up by about one foot and it stayed there for two minutes and came back.

So, Vishvamitra asked him, "Now the earth was lifted, you did not give me your answer."

So, Adi Shesh said, "You already got your answer. You gave ten thousand years of your tapas and the earth just shook a bit. It was not lifted. Whereas Vashisht gave only one day's Satsang and it was lifted for two minutes. So now, you can decide for yourself which is more powerful." So, this humbled Vishvamitra, and then they left from there.

So, therefore, there is no pilgrimage like that of a Satsang. Satsang is of a very high order and it is very powerful. When we lovingly listen to the words of the Masters, when They talk in the Satsang, with Their Grace, those words affect us and they cleanse the mind. A lot of our burden of karmas is washed away in Satsangs.

So, that way, Saints have different ways of cleansing our mind – either by Satsang, giving us talks and cleansing our mind, or by giving Parshad, or by Their vision, by seeing, They cleanse the mind. They redeem a lot of our deeds. And at the time of initiation, of course, They assume all the major karmas that we have which require us to go and redeem them in hell. Those kinds of karmas are assumed by the Masters and they are washed away. And They give this account of these karmas to Kal. So, that way, They reduce a lot of our karmas.

If we see the burden of karmas that we carry, it is not a small thing. It is over millions of previous lives that we have built up so much burden of karmas. If we see our karmas, they are bigger than the Himalayas. So, those are the kinds of karmas we carry. So, removing the karmas is not an easy task.

Baahar mukh bharme saare
Anthar mukh shabad na dhaare
Man jagat bhog ras bandhaa
Nith kare karam bas dhandhaa.

Swami Ji Maharaj says, "The mind likes to do all these kinds of outer rituals." So, people like to get up in the morning, have a bath, and put incense and flowers to the deities or the photographs of gods and goddesses, and do all those rituals and practices — or go to the temple and sprinkle water there and burn some incense. All these kinds of outward rituals and practices give a lot of pleasure to the mind and the mind follows these happily. But when the Masters say, "You do your meditation. You leave your nine doors and come to the Tenth Door, that the mind does not like to do." So, it always wants to avoid doing the meditations that the Masters are asking us to do.

There are so many people who get initiated, but they also do the outward practices. They do deity worship. They go to pilgrimages. They do all those kinds of practices and they also want to do meditation. And they also want to listen to the Satsangs.

That is not a right way to go about it. So, all of these people, they are riding both the boats. They are doing their deity worships and they have courted their love and affection for the deities; and outwardly, they are also showing love and affection towards the Master. They don't do much meditation but they like to show that they are doing their meditation or they are loving their Master outwardly. But inside, they love their gods and goddesses. So, that way, for such people, getting salvation is difficult. Because, inside, they have the love for gods and goddesses. And just outwardly, they show love for the Master. They find it difficult to focus their attention. So, they are neither here nor there.

So, therefore, one has to be steadfast and have faith and focus on the Master. If we have ten taps and we open all the ten taps together, the water will flow at a lesser pace. But if we close the nine taps and just let one tap flow, then we will find a lot of pressure in that tap and water will flow at a greater speed.

That way, we have to leave and close all the other measures that we have for our deity worships or all other practices, and just single-mindedly focus on the devotion towards our Master. Then our progress on this Path will be much better.

So, before we embark on this Path of Sant Mat, we have to understand the Path clearly. And, once we have made up our mind, we should very single-mindedly go and walk on that Path. If we do it halfheartedly and we do our deity worships, or we do all our other rituals or all other practices also, then everything is halfhearted. We are not able to either achieve success in devotion on this Path, and nor are we able appease the gods and goddesses on the other.

So, first, we should understand the Path clearly. And once we have understood the Path, then we should embark on the Path. And when we embark on it, there should be no going backwards. And this is really the True Path, because everything else is just our imagination — the deities that we worship, or the photographs that we have of gods and goddesses, all that is a figment of imagination. We have not really seen them. So, how is it possible for us to contemplate on them really and go within?

So, the True Path is that given by our Masters, because we can see Them. We can talk to Them. And that is what we should follow with a very firm resolve.

We listen to the Satsang. We go and attend the Satsangs, but we don't follow the Teachings that are given or the explanations that are given by the Masters. We don't really accept that Teaching. We just go there and physically sit.

Fas mare kaal ke fandhaa
Ab huaa jeev athi gandhaa
Guru kahe nith samajaayi
Kar khoj shabadh ghat jaayi.

Swami Ji Maharaj says, “Forgetting God Almighty within, one just kept doing all kinds of rituals and built up the burden of sin — and kept becoming more and more burdened by that sin.” The mind deceives the jiva and it gets it entangled so badly in all the attachments outside, in our families, in our occupation, in the material things outside. It so badly entangles the jiva that it does not allow it at any time to think on God Almighty.

So, therefore, if we don't go to Satsangs regularly, we don't listen to the Satsangs regularly, we will not be able to get out of that influence of mind and bring about a transformation.

* * *

Bhai Lehna was a rich person and their deity was in a temple a few kilometers away. So, one had to travel to that deity. So, he would spend the monies and make groups of followers, and he would pay for their travel to that temple. So, that way, he would pay for all the others and he would take them to the deity for the deity worship and bring them back. So, he used to feel that this was his measure of emancipation. He would get salvation like this, by helping fellow followers and taking them for this worship of deity.

So once, it so happened that he was taking about twenty-five people and, on the way, Guru Nanak Sahib was giving His Satsang. So, when they were traveling on the way, Guru Nanak Sahib’s Satsang was there. So, he told the others, “It is very auspicious that we are going for worshiping our deity and there is Satsang. And so, let us listen to the Satsang, have lunch, and then we will proceed further to the temple.”

So, all of them sat for the Satsang of Guru Nanak Sahib, and though the others, all their minds were fixated on the temple, Bhai Lehna listened very carefully to what Guru Nanak Sahib had to say. So, when he listened very attentively to what Guru Nanak Sahib was explaining, each and every sentence of Guru Nanak Sahib hit him like an arrow and a lot of his doubts which he had, all of those got addressed in the Satsang. So, when the Satsang got over, they had Parshad, and the others said, “It's been quite a long time, so let us leave, because we will get late to visit the temple.”

But then, Bhai Lehna told them, “All of you please proceed ahead. Go and visit the temple and I will continue here to do seva of Guru Nanak Sahib. And when you're returning from the temple, you pick me up and we will go back to our village together.”

So, he gave them money to travel and all of them left. And after about five days, they returned from the temple. So, on their way back, they stopped to pick up Bhai Lehna. But then, Bhai Lehna told them, “Now, I'm not going to come back with you. I will continue staying here and doing my seva.” So, he was then in the seva of Guru Nanak Sahib. He would do seva, listen to Satsang, and that brought about such a transformation within him.

So, he continued to do the seva there. And once it so happened that he was going with Guru Nanak Sahib and they were going to a place, and there were other sevadars also. And while they were walking, they came across a nala — or a ditch — where the soil was still wet and it was difficult to cross over without soiling the clothes.

So, Guru Nanak Sahib said, "You fetch some stones or bricks and we can lay them out on that soft soil. And then, we can walk across on those stones." So, everyone started searching for those rocks or some bricks or something like that to walk across. But the Punjab is very fertile soil, so you seldom find any rocks there or stones like that. So, they all went searching.

Now, Bhai Lehna was standing with Guru Nanak Sahib and he was wondering how much to make Guru Nanak Sahib wait like this? So, what he did was, he lay down prostrate in that ditch, and he was also wearing very clean, white clothes. So, he did not worry about them getting spoiled and he just laid down in that ditch, and he told Guru Nanak Sahib to walk over him, so that He could cross over.

So, when Guru Nanak Sahib crossed and Lehna got up, Guru Nanak Sahib embraced him, and He said, "You are like a part of my body. 'Ang', in Hindi, is 'body'. So, from that day onwards, Bhai Lehna name was called 'Angad' – Angad Dev.

So, these gurumukhs are all souls of past impressions, and when they come in the influence of the Master, they listen to the words of the Master, then all the sentences, all the words of the Masters, affect them like arrows. And they immediately get a transformation under the influence of the Masters.

But others, they are not so much. Their minds are still cloudy. And they go sometimes to listen to the Satsang, sometimes they don't go. Sometimes they don't go for two years. And that way, Their Satsangs are not bringing about that transformation within them. So, for them, they're lost in the love and affection for the world outside. They don't understand the greatness of the Master and the effect of the words of the Master. So, therefore, they don't have that kind of a change brought about when they listen to the Master.

So, that way, under the influence of the mind, though they are satsangis and they are initiates, they do not get about that transformation. And that affects them and it causes them repentance in the end.

Yeh sune na guru ka bainaa
Kas khulai hiye ke nainaa
Biralaa koyi jeev adhikaari
Guru bachan kareaadhaari.

Swami Ji Maharaj says, "When they don't listen to the words of the Master carefully, and they don't internalize that, then how will they be able to open their eyes inside?" So, if they had listened with love and affection to their Master and they had

internalized what He said, then the transformation would be a hundred percent. And there is no doubt about that. So, only because they have not listened with that kind of love and affection and internalized what He has to say, the effect is not happening.

So, we go and listen to the Satsang sometimes, and Swami Ji Maharaj says, "Outwardly, you show a lot of love and affection to the Master, but inside your hearts, you are carrying the entire world. And, therefore, how can the Master have faith in you when you are in such a state?"

Biralaa koyi jeev adhikaar
Guru bachan kareaadhaari
Jo bachan samhaare guru ke
Man fand lagaave chal ke.

Swami Ji Maharaj says, "Those who go and listen to the Satsangs and who try to follow the Teaching of the Satsang of the Masters — they try to do their devotion, they listen to Satsangs daily, they also do their devotion — the mind also becomes equally powerful and the mind also becomes stronger and the mind also tries to exert its influence."

But then, if they are gurumukhs, they will not get swayed by the mind – whether they are faced with difficulties or otherwise, they will not get misled by the mind. And they will remain fastidious on the Path of Masters.

Jyo thyo kar jeev bhulaave
Kaal apane khel khilaave
Guru bhakti na karane paave
Bahu baanthi upaadhi lagaave.

Swami Ji Maharaj says, "When you are moving with faith on the Path, Kal also intervenes and Kal also tries to get you away from devotion. Sometimes he acts like your friend, sometimes he acts like a lawyer, or sometimes he acts like an enemy. So, he will bring some difficulty in your family or your life. Or he will bring other things and try to entangle you or try to mislead you and get you away from devotion." He is not a small power to reckon with. He is God Almighty* and he rules these worlds. And he fights the full battle. He doesn't like a soul leaving his compound. And, therefore, he leaves no stone unturned to again delude that jiva.

** In this sense, Kal is viewed as 'God Almighty' by those under his influence in the lower three worlds.*

Kabhi mithar hoy bharmaave
Kabhi vairee ban dhamkaave
Kabhi rogan maahi jhumaave
Naana bidhi jaal bichaave.

So, he doesn't leave any stone unturned. For those who are doing the practices, he comes like a friend and he tries to convince us, "This is not your age to do your meditation. This is the age to earn money. This is the age to get a status in society.

So, where you're leaving all your monies and wealth and status and engaging in this kind of devotion, etc., he will influence you like a friend. And if you don't get convinced by him as a friend, then he will act as an enemy and he will scare you — he will try to scare you. And even if you don't get scared by his threats, then he will try to get some illness upon you so that you get burdened by that illness. And then you get away from this path of devotion.

So, the true seeker doesn't get swayed by these kinds of influences of the mind. And he continues to be unswayed and he remains steadfast on this Path because he has faith in his Master. He knows that Master is God Almighty and He is the Supreme Power. So, if he has faith in his Master and a resolve to go and seek his Master, then he will not get swayed by the influences of the mind. And when the Master also sees that that follower or that disciple is getting so much disturbed by his mind and the influences of Kal, then He also intervenes. And He also makes it easy for the devotee to do this devotion.

Shabdha ras len na paave,
Yoh jeev sadhaa dukh paave.
Guru mehar kare jis jan par,
So bache shabad dhun sun kar.

So, that way, Kal and mind, they do all kinds of things to discourage the disciple and to get him away from devotion. They know that if he goes within and he listens to the Sound Current, then he will definitely leave their realm. So, they try everything, all the ploys to discourage or delude that devotee.

Guru mehar kare jis jan par
So bache shabad dhun sun ka
Tab gahe shabad ras jaanchee
Phir jale na jag kee aanchee.

So then, the Master protects that disciple by manifesting the Holy Sound Current within. And when that Holy Sound Current is manifested within, then that very mind which is deluding the jiva, that very mind gets fully intoxicated in that Sound Current and, in a second — in an instant — the millions of karmas which it is burdened with, all those are redeemed and it becomes crystal clear.

That Holy Sound Current is coming from God Almighty and it is of Pure Essence. So, as soon as the mind gets connected with that Holy Sound Current, it automatically transforms. It becomes crystal clear. It becomes like gold. And it is completely influenced by the Power of God Almighty.

Sab baath lagi ab kaachee
Guru bhakti mili abh saanchee
Radhaswami ki leenhi sarane
So jeev lage bhau taranee.

When the Master manifests that Holy Sound Current, the mind gets pure. It gets intoxicated in that Holy Sound Current. And it kicks away all the pulls and pressures of this world. Because the moment you get connected with the Holy Sound Current, all your desires for this world, all your wants of this world, are extinguished. And where there are no desires, there are no pulls of this world, and that soul then rides on that Holy Sound Current and goes back to God Almighty. Then this mind kicks away all the worldly attractions in this world and it surrenders to the Master. And there, the mind and the soul ride on this Holy Sound Current and, plane-by-plane, they go back to God Almighty.

Sab baath lagi ab kaache
Guru bhakti mili abh saanchee
Radhaswami ki leenhi sarane
So jeev lage bhau taranee.

Radhaswami.

22

Meditation Talk
08 Aug 2023 – Morning

A Story Of Bhai Lehna's Devotion To His Master, Guru Nanak Sahib

---

In the connection of Guru Nanak Sahib, it is said He was sleeping once at home. So, with Him, His two sons would stay and His wife would often say, "You hand over the succession to Your sons because You are getting old."

So, His two sons, Sri Chand and Laksmi Chand, both of them did not take to this Path and they would oppose Guru Nanak Sahib. So, His wife would keep telling Him, "You give succession to Your sons."

He said, "Whoever is my true son, he will be my successor."

So, she said, "These two are your sons only."

He said, "Okay, we'll see."

So, once in the month of December, it was very cold. And, in the middle of the night, He woke up. And He woke His wife up also and He told her to wait and see. And He called Sri Chand.

He said, "Look, there is bright light outside and the sun is shining and I'm perspiring." Now, it was so cold it was difficult to get out of the blanket. But He said, "I'm perspiring. So, why don't you run the fan for me? So, give me some air because it's too hot. It's in the middle of the afternoon, and I'm perspiring. So, just give me some air."

So, Sri Chand got annoyed. He felt that He has become senile and He's talking rubbish because it's freezing cold outside and He saying, "I'm perspiring and it is hot." So, Sri Chand left angrily from there.

Then He called Laksmi Chand. He told Laksmi Chand the same thing, "It's midafternoon and it's quite hot. The sun is up and I'm perspiring. So, please blow the fan for me." So, He called Laksmi Chand and He told him the same thing.

So, Laksmi Chand, similarly, also angrily left.

Then, Bhai Lehna was sleeping on the floor. So, He woke Bhai Lehna up and He told Lehna the same thing, “It's hot in the afternoon and I'm perspiring. So, please blow the fan for me.”

So, Bhia Lehna immediately got the fan and he started fanning and giving aid to Guru Nanak Sahib.

Then Guru Nanak Sahib told his wife, “See, he is my true son. He obeys me. So, whoever is obeying me, he is my true son.”

Then came the time to decide His succession. So, He decided to get some of His key sevadars, some of His senior sevadars, and both His sons and Bhai Lena. That way, about twelve to fifteen people accompanied Him and He went for a walk. And when He walked a little distance, there was a babul tree full of thorns. And in the winter, it has yellow flowers. So, He stood below the babul tree and He told all of them, all of his followers, , “Look, it's such a nice mango tree and all the mangoes are ripe and yellow. So, one of you climb up and shake the tree and ripe mangoes will fall down.”

So, He told one of them, “One of you climb up and shake the tree and ripe mangoes will fall down.”

So, all of them were quite annoyed with what He said because they felt, “When one is seventy years old, he becomes senile. So, now Guru Nanak Sahib is beyond eighty-five, so He is not in His senses. He is calling the babul tree a mango tree and He is seeing mangoes where there there are thorns and flowers.” So, none of them decided to climb or follow His order and they all stood at a distance.

So, He waited for a while and nobody came forward. Then He told Bhai Lehna, “Will you climb up and shake the tree so the mangoes can fall and we can all eat mangoes?”

Bhai Lehna said, “Okay, whatever You order, I will do it.” And with great difficulty, Bhai Lena climbed up that tree. There were a lot of thorns, so it took about half an hour to climb up. And when he climbed and shook the tree, ripe mangoes started falling down. And when the others, who were standing at a distance, saw these ripe mangoes falling, they all came to eat those mangoes.

So then, they walked further and there it so happened that a small boy had expired and he had been buried there about four or five days before. And some animals had dug up his grave and the body had come out. So, the animals had pulled out the boy's body and it was stinking.

So, when they came across that body — Guru Nanak Sahib and all the followers — He told them, “Okay, whoever will eat this dead body, I will make him my successor.”

So, when He said this, everyone got further annoyed and none of them could even stand there because the stench was so bad. So, they all stood at a distance and only Bhai Lena was standing next to Guru Nanak Sahib. All the others stood at a distance.

So, none of them listened to what Guru Nanak Sahib had to say. And, they were thinking, "Otherwise, He tells us to be vegetarian and not eat any meat at all. And now, all of a sudden, He is telling us to eat the dead body of a human." So, they all were quite annoyed with Him and they were all very confused.

So, Guru Nanak Sahib then asked Lehna, who was standing next to Him, and asked him whether he would eat that corpse?

Bhai Lena said, "If You say so, I will do it."

So, He said, "Okay, go and eat it."

And then Bhai Lehna said, "Should I eat it from the foot or the head?"

So, He said, "Wherever. You start eating."

So, when Bhai Lehna bent over to eat, that corpse turned into Karah Parshad. And it had an aroma and fragrance of nice Parshad and he started eating. So, smelling that aroma, everybody else also came there and they also started eating the Parshad.

So, eventually, Nanak Sahib made Bhai Lehna — Angad Dev Ji — His successor.

So, Bhai Lehna had also come on this Path. He was traveling somewhere else. And just listening to the Satsang, he stopped to listen to the Satsang of Guru Nanak Sahib. And after that, he did not leave from there. And he did all of the devotion for the rest of his life at the feet of Guru Nanak Sahib.

So, those who do meditation and listen to the Master — they listen to what the Master has to say and they sit for meditation — they will go to Sach Khand in this life itself.

* * *

The time is quiet and the atmosphere is good. So, let us make the most of it. And, as the day progresses, the mind becomes more wavering. So, this is a good time to focus and let us close our eyes and get connected to meditation.

23

Meditation Talk
08 Aug 2023 – Afternoon

The Story Of R. R. Singh, His Devotion To Simran, And His Influence On Baba Ram Singh Ji

---

When I was at the ashram, this was after Somanath Baba Ji left His physical body, I was staying at the ashram. And at that time, I was not going to Sant Ji and I used to visit R. R. Singh's residence. So, at that time, I did not know about Sant Ji and I used to visit Mr. R. R. Singh's place. He used to stay in Dadar. And he was a great devotee and his soul used to go inside. He had a very small room in Dadar, in Mumbai. And in that, he used to do his business and he used to stay also. So, everything was in that room.

I used to go and stay at his place, and though the room was very small, he never objected. He would always welcome me. And I used to stay there for nearly two to three months at a stretch. And though, of course, we used to sleep outside of the room, but he would extend his hospitality and he always used to welcome me. And he was doing this business of betel leaves and other things for making a paan. From Uttar Pradesh in the northern parts of India, he used to get these Varanasi betel leaves and he used to do the business of trading in that.

So, he had a very prosperous paan shop and that used to earn him his livelihood for him and his family. And mostly, he used to work out of that shop. But the shop belonged to someone in Tamil Nadu and, for many years, he was like a lessee in that shop.

That person, the landowner, the shop owner, he felt, "Perhaps it's been many years that he's in my shop and he may actually try to take that shop from me."

R. R. Singh's brother used to mostly sit at the shop and do the business. And Mr. R. R. Singh used to spend a lot of time in the Satsangs with the sangat and in his devotions. So, mostly the business was looked after by his brother — though he also sat at the shop.

The shop was doing well because they did not price the products very high. They had kept very small margins. And, therefore, they had quite a large volume of business.

So, the shop owner told them that they had to vacate and leave the shop now because he wanted to repair it. He wanted the possession of that shop somehow because he was worried these people would take his shop. He was somehow worried about that.

So, they told him that their livelihood depended on the shop and they requested of him, they even said, "You increase the rent if you want, but don't close it."

But he did not agree.

So, the Satsang hall at Worli was about four kilometers from his shop. And he used to do Simran and he used to attend the Satsangs without fail every day. And this person from Tamil Nadu, who was the landowner, he gathered five to ten people and he waited mid way. They were ruffians.

So, when Mr. R. R. Singh came – Mr. R. R. Singh was called 'Sadhu' by everyone around there — so, when he came, they stopped Sadhu. And then that Tamil Nadu landowner said, “Look, you are not vacating my shop and you're going for Satsangs and you do all these religious things. So, your Master teaches you this? Not to leave the other people's shop?” And he kind of said all these things.

So, Mr. R. R. Singh got very displeased by what he was told. He said, "Whatever we are doing between us is of a commercial nature. So, you don't drag my Master in all of this.”

But the landowner kept continuing and he told him, “Look, if you feel so much for your Master and you feel so much religiously bent, then leave the shop. Why are you holding onto the shop?”

So then, R. R. Singh said, “Okay, just let me finish my Satsang. I will come and vacate it right away.”

So, he went and attended the Satsang. And after Satsang, he sat for about half an hour meditation. And after meditation, he walked back towards his shop.

On the way, he hired a tempo* for clearing the shop, as he had given his word that he would clear it after the Satsang. So, he went to the shop in the tempo, sat in the tempo and went there. And his brother was sitting there.

** Tempo is a generic term for a three- or four-wheeled commercial vehicle widely used for transporting goods and passengers in urban and rural areas, with a cabin for the driver and an open or covered cargo space behind for cargo, materials, or passengers*

Now his brother was quite well-built and when he went in and told his brother everything that happened, he told him, “I have given my word. Now, let us vacate the shop.”

Now, his brother refused to vacate the shop. He said, “This is our only means of livelihood. If we leave this now, it will be a big problem.” So, he refused to leave.

Now, finally, R. R. Singh Ji told him, "Look, you have to make your mind up — you want the shop or you want me? Because if you are going to keep the shop, then I will just walk away from all this." And his brother knew that R. R. Singh was like a fakir. And if he says something like this, he may actually just walk out on all of us. And then the families will have to be taken care of and he was worried what would happen. So, he agreed with the decision of Mr. R. R. Singh to vacate the shop. So, they loaded the tempo and took all the material that was in the shop to their house.

Now, the house was a very small house. So, it got all filled up by everything that was carried — but they gave the possession of the shop as promised.

Now, R. R. Singh Ji had got initiated from Charan Singh Ji Maharaj. And though he was initiated by Charan Singh Ji Maharaj, he had a lot of love and affection for Somanath Baba Ji. And everything – all his practices – everything, his devotion, was all directed towards Somanath Baba Ji. All his inner experiences were also because of Somanath Baba Ji. So, he was very much in love and affection of Somanath Baba Ji.

His son was an engineer, Sabarjeet. And he immediately made racks on the wall and they stored all the material in their small house.

Now, you see the Grace of the Master. All those customers who used to come to the shop, they all started coming home to buy. And there was no difference in the business he was doing from home versus what he was doing in the shop. So, such is the Grace of the Master.

So, Sabarjeet, his son, passed engineering with good marks and he was employed by the government here. He was given a Jeep and he was given a house and everything. But he somehow did not like to continue there and he started his own business in Goa. So, in Goa, then he became a very big contractor and engineer. And he built several hotels there and several residential complexes. So, he has done a lot of construction there.

Sabarjeet used to go and attend Satsangs in Goa of Govinder Singh Maharaj. And there, they acquired land of around twenty acres on a hilltop, making a helipad and making a road up to the ashram so that the ashram could be constructed at the top of the hill. Govinder Singh Maharaj asked Sabarjeet whether he would be willing to do that? Sabarjeet agreed and he made that road and he leveled the hilltop and he made the ashram on the top of the hill. Earlier, the ashram was at the bottom of that hill. So, now it is constructed on a twenty-acre hilltop.

So, we used to sit in his house, and there, we used to clean the betel leaves. Each betel leaf had to be counted and cleaned. And he used to tell us, "With each betel leaf, you do your Simran." So, we all used to sit around him and do the counting of that betel leaf and cleaning — weeding — out the bad leaves.

So, while doing that, he would keep telling us to do Simran. And if sometimes our mind would wander and we stopped doing Simran, he would immediately point out, "You have stopped doing Simran." So, again, we would do Simran.

So, like that, sitting and counting the whole day, we used to keep on doing Simran with each betel leaf. And in three months' time, the attention of the soul started withdrawing. Such is the power of that Simran.

So, when we go in the company of the Sadhus, then they also motivate us to do our devotion, motivate us to do our Bhajan Simran. And we benefit by the company of the Sadhus. And if we go in the company of others, they are themselves deluded and they also cause more delusion to us and we get misled.

* * *

So, the time is good. The atmosphere is quiet. So, let us sit for meditation. We will sit for meditation till three o'clock. Then we will have a question-answer session after this.

24

Questions & Answers
08 Aug 2023 Morning

Written questions submitted for reply

Askok: We'll start with the question-answers session. There're lots of questions, so I don't know if we'll be able to cover all of that…

Question:
When the Masters leave the worldly plane, often disciples, after passage of a few decades, lose the love of attraction of the Master as compared to when He was alive. Under the circumstances, meditation — particularly Dhyan — becomes difficult. Can Simran restore that love and attraction for the Master felt as before? What all can the shishya do to restore that?

Babaji:
This is a good question. Many disciples face this issue — that their Master has left His physical body and a few decades have passed. And at the time when He was there, they were meditating, they were getting Parshad from Him, and with His Darshan, a lot of the karmas were getting redeemed. And they were continuously meeting Him or seeing Him. So, definitely, there was better attraction and one could more easily contemplate on the form of the Master and do the Simran at that time. But, as the time has passed, two things have happened. One is, the Bhajan Simran has reduced. So, that is one of the causes why we are not able to contemplate on the form of the Master well. And the second is that we have got on more outwardly focused and less focused on the Master. So, for a disciple, it is important that he sits for two and half hours of meditation – he does his Bhajan Simran— and that form of the Master will reappear within. And they should take an opportunity of going to any other Living Master, and they should stay in the remembrance of their own Master — but take the help and sit there and then they can continue with the practice of Bhajan Simran.

Ashok: There are some general questions which are similar, so I will skip those questions.

Question:
Kirpal said, "Service is like money in the bank." And Sant Ji said, "You leave a thousand important works and do your meditation." How do we decide what is more important to do – the meditation? And when should we do seva?

Babaji:

Both Bhajan Simran and seva are equally important. When we go and attend programs, or we go to the ashrams, we get an opportunity to do seva. And we get an opportunity to do service of fellow sevadars or fellow satsangis. That is as good a seva as of the Master. So, if we do it lovingly — without any jealousy or without any ill feelings towards others — then the seva that we do there physically in the ashrams or in the programs, that is like a rupee-for-a-rupee kind of benefit that you get by doing that kind of seva. And similarly, Bhajan Simran is equally important. And when we are especially away from the ashram or away from these programs — we are at our homes — then doing Bhajan Simran is as good as seva. In fact, Bhajan Simran is seva of the Master. So, by doing Bhajan Simran, we are doing seva. So, that way, the Masters emphasize on both these measures, and both of these are equally important.

There are three types of seva. There is the seva of the physical, the tan – man and tan. So, Tan is 'body', the seva that we do by physically helping or physically giving our service in the programs or in the ashram or elsewhere. The other is the mind, the seva of the mind. Seva of the mind is where we do our meditation. We do our Bhajan Simran and we spend time in the remembrance of the Master. Though that is something we are doing for our own self, the Master gets pleased with that seva and He likes that seva. So, therefore, Bhajan Simran is a seva that we are effectively doing and pleasing the Master. And the third is where we are not able to do the physical seva, people give some wealth, give some donations to the ashram and they help in a monetary way. And the Master then uses that money which is given as seva in helping the sangat — either by constructing some buildings, or for langar, or for other help that is given to the sangat. So, these are the three means of seva that are there.

* * *

Question:
Many of us here are initiates of Sant Ajaib Singh Ji who have only come to You recently. We have spent decades without the love of the Living Master. I believe it was Kirpal Who said, "Every Param Sant has at least one perfect disciple, sometimes more." More as was the case with Sawan. Sant Ji often told a story of how his soul shook when Kirpal Singh Ji gave him the order to continue His mission. It seems that sometimes, Successorship is easy and transparent, but other times it comes with some trials, and often it takes us jivas years to locate a Successor. My question is why is this such a complicated process? Could Sawan, Kirpal, Baba Somanath Ji, and Ajaib not have simply announced to the sangat who Their perfect disciple was and save us so many years of suffering?

Babaji:
It is true. This is a question which lots of satsangis have. But Saints seldom show miracles, and They live in the Will of Their Master and the Will of God. So, it does take time. Sometimes, it takes longer for us to realize Who the Living Master is. Many times, the name is not known, so even though the Living Master is practicing somewhere and explaining the Teachings, but since the sangat is so spread out, it takes

time for the news to reach them and for them to come into the fold and make the most of it. And, actually, all of this is within God's Will. And when He wills it, we come in the company of the Living Master. So, it is all happening according to His Will.

So, it is according to the Will of God to get us in the company of the Living Master of that time. And, many times, we do get a little swayed away from the Path and it takes us time for us for getting back on it. But all that is according to the Will of God Almighty.

So, it is not that the Saints don't say it outwardly – in fact, Sant Ji asked me to come to Andhra. In fact, He ordered me to come to Andhra and Karnataka and help the sangat here. So, it was only on His orders that I came back into Andhra Pradesh and explained the Teachings to people and helped the sangat.

So, in fact, there were about five to seven foreigners also who have been coming very regularly, right from the beginning. And, in fact, they asked me many times to do Satsangs — go abroad and do Satsangs. And I had never wanted to go outside of India, and therefore, I never agreed to do that. And they would keep saying there were so many people who kept telling me to go outside, but then I did not want to do that. I never thought of that and never wanted to do that. They also offered me and told me that, the sangat outside, there are a lot of people who cannot afford to come to India. So, if you are coming there, instead of giving seva, we can pay for your visit and travels there; and then those people can benefit. But that was never on my mind and I decided to continue to stay within India. And now, there are several foreigners who are coming and visiting here. And all this, this facility, this ashram has being created so that everyone can come here and benefit from this. So, it is not that the Masters don't inform; that also happens.

* * *

At this point there is a question regarding Mahadevappa Swami's relationship to Babaji in Hindi which politely is not responded to...

Question:
In which plane do we manifest the Radiant Form of the Master – Astral or Par Brahm? In which is the Tenth Door?

Babaji:
So, there are nine openings to the body. That way, the tenth is the Third Eye. When that opens, we say, "We have come to the Tenth Door." But in Sant Mat, the Tenth Door is referred to as the access to the Par Brahm. That is the Tenth Door.

So, the Darshan of the Master, we get the Darshan of the Radiant Form of the Master below the eighth level. When we get out of the nine doors and come to the Tenth Door — that is, we open the Third Eye — there first, we see our own soul, which is in the form of a round Light and Sound. It is a small round shape. That way, it doesn't have any form. It is just of Light, and we first see that. And just like we have a sky outside,

you see the sky outside, there is a sky within us. So, the soul starts ascending into that sky. And when it ascends, it crosses the sphere of the sun, and it crosses the sphere of the moon, and the stars. When it crosses these three spheres, it manifests the Radiant Form of the Master. He comes before the eighth plane. So, just below the eighth plane and above the seventh plane, we manifest the Radiant Form of the Master. And there we have the Darshan of the Master. And then, the Master, the Radiant Form of the Master, takes us higher up. He takes us and first gets us to have the darshan of Jyoti, and after that, He manifests the Holy Sound Current within.

* * *

Question:
Please describe to us the usual daily life of a soul in the astral and causal planes – how their life and environment looks like. Is there a difference between the life of an initiate or non-initiate?

Babaji:
So, there are souls inside. When we go within, we see the souls inside, which are there in the astral and the causal planes. These are souls which have gone within by their power of either pranayamas or by their devotion or other practices. They have gone within. And they are very pure souls that are there in these two planes. But so long as they are in these planes, they still have a body. They still have a covering. And that covering is only free when they cross the Par Brahm. So, there also, they are all living and the satsangis, when they go there, the Master keeps them at a separate location which is called the 'Sukhsthan' and they reside in that Sukhsthan. And there, the Master makes the souls do their meditation — the jivas do their meditation. And after that, They take the jivas further up.

* * *

Question:
When there is an incarnation of a soul in this world, then *(the end of this question segment is in Hindi only)...*

Babaji:
So, the life is cast on the Pralabdh deeds. So, one's life is cast upon it but there is a lot of freedom given to the jiva in this life. And if there is a strong will and there is a commitment to do it and it is backed by efforts, then the jiva can definitely go far beyond what the Pralabdh has set out for that jiva. This human life is such that it can be transformed from a human being to God Almighty. So, if one makes a strong will and stands committed and does the effort, he can get transformed into God Almighty from being a human being. And, like that, there are so many people who do austerities and do other kinds of devotions. And they also get a lot of mystical powers or they go into higher planes as a result of what they have done here. So, definitely, there is a lot of freedom here.

If we see the life of Abdul Kalam, he was the president of India. He was born in a very, very poor family, in a hut. But it was his will and commitment to get educated, learn; and that way, by selling newspapers, by distributing newspapers in the morning, he earned his livelihood to pay for his education. And he completed his education. He became a scientist, and he was one of the leading scientists of India. And eventually, he became the president of India. So, therefore, you have the freedom — the jiva always has the freedom — to do more in his life by commitment and effort.

* * *

Question:
Does the ghost have a soul or is it only an energetic manifestation — for example, the ghost in Guddella?

Babaji:
So, ghosts have a body. It is a body of seventeen elements. So, it is called 'ling sharir'. So, ghosts do have a body, it's not just energy. And ghosts, when someone dies, someone is murdered and he carries that feeling for revenge, or someone accidentally dies and he carries some feeling while dying, such beings, such jivas, get transformed into ghosts. And like in Guddella, they were digging a well. When they were digging a well, this lady who was a worker there, she accidentally slipped and fell inside, and she died by hurting her head. And she became a ghost. They buried her body just next to the ashram. At that time, there was just a tree there, so they buried her there. They were poor people, so they just simply buried her nearby. And she used to come out in white clothes. And everyone in the ashram, everyone in the village, Guddella village, and around, everyone had seen her. So, they all knew that she is there and she roams around like that. So, whatever is the residual life left, which is the residual life in the human form, that residual life is fulfilled by the ghost— in the body of a ghost. And that is only for a short period.

* * *

Question:

Coming to India, we see that more people are using smart phones and technology like everywhere in the West. How bad is it for spiritual development?

Babaji:
So, indeed, phones are quite detrimental to not only devotion, but to general life. People, I've seen so many children in front me, they get so addicted to their phones that they leave their education. One boy was doing chartered accountancy, he left that and he just was lost in his phone. And he still continues to do that. He's left his career altogether. Like that, devotion aside, it is quite disturbing and quite an influence on the mind if one gets addicted to it. But at the same time, it is also a very helpful thing and there are so many things we can do now in our workplace, which we could not do before. That is all being done by the phone. So, it definitely is a great handy tool as

well. But one should not get addicted and spend all the time on the phone. Small children — we should avoid giving smart phones to small children because they quickly take to it and they don't pay attention to their studies. It also spoils their eyesight. So, it is definitely detrimental.

* * *

Question:
How does close range radiation from a mobile phone, smart phones, Bluetooth, Wi-Fi, affect our meditation or ability to focus?

Babaji:
So, the radiation does affect. It is better to switch off the phones when we are doing our meditations.

* * *

Question:
I know you said not to do Simran while the Master is giving Satsang. Should we do Simran during bhajan singing or while Raju is chanting the hymns?

Babaji:
So, it is okay if you do Simran when the Bani or the hymn is being sung by the paathi ji. But generally, when the Masters are speaking or talking in the Satsangs, it is better not to do Simran and listen very attentively to the Masters. Because if we are doing Simran, then we cannot focus on what is being said by the Masters, and those words are not then internalized. We do not internalize what is said by the Master. We just superficially listen. So, whatever is being said, we should listen very attentively and try to internalize what is being said in the Satsang. So, it is preferable not to do Simran when the Master is talking.

When we are contemplating — lovingly thinking of the Master — we can do our Simran. That is the process of Dhyan Bhajan. But when the Satsang is going on, it is better that you pay attention to what He is talking and try to internalize that. So, when we are doing Simran, we are not able to then pay that kind of attention on what is being spoken. So, Satsang is not a small thing. Listening to Satsang also redeems a lot of our burden of karmas and also, it transforms us. So, we should listen to that.

* * *

Question:
Beloved Babaji, what exactly does the Parshad and Darshan do to our minds and bodies?

Babaji:
So, a lot of our burden of karmas are redeemed when we have the loving Darshan of the Master. When He casts His glance upon us, then a lot of our burden of deeds gets

redeemed by His glance. And it is not a small feat; it is not a small amount of burden that we are carrying upon ourselves. We are carrying a huge burden of karmas. And this is one way of reducing that. Likewise, when He gives us Parshad, with His Blessings in the Parshad also, a lot of our burden of karmas gets reduced.

So, once it so happened that Parshad was being distributed and Sawan Singh Ji Maharaj was sitting there. Someone requested Him, "You please give it with Your hands." So, Sawan Singh Ji Maharaj said, "It doesn't make a difference. That is Parshad that is being given."

So, they still insisted that He give the Parshad with His hand. Then He said, "Look, the Parshad is not made by the hand. It is made by the vision of the Master. Because it is the eyes which are the windows of God Almighty that are giving and expressing Their Grace through the eyes of the Master." So, that is the window with which God Almighty sees you. That is the window with which He graces, He showers His Grace upon you. So, it is the eyes which are important and not the physical hand.

* * *

Question:
Babaji, when you open Your eyes and see the world around You, how do You perceive the Creation? What do You see?

Babaji:
Everyone's perception is different. When people see the world and the creation, they have a certain perception and a certain view of life. So, they perceive it like that. And when the Masters see, They have a different perception. They look at us differently.

* * *

Question:
In the book, "Meditations by Kirpal Singh Ji", Babaji tells us that, during Simran repetition, we should repeat the Five Names using the tongue of the mind. But when I try to do this, I fall asleep. So, my question to Ram Singh Ji — Babaji — is, "Can I start Simran meditation and repetition by using the tongue; and gradually, I'll progress towards the tongue of the mind?"

Babaji:
So, initially, the Simran has to be done by the tongue, and when that gets more perfected, then the mind starts doing the Simran on its own. So, even when you're sleeping, it will be doing Simran. So, in order to perfect our Simran, it is okay if we do the Simran by the tongue initially, till we develop that perfection with the mind.

To still the mind, we have to focus at the Eye Center and do the Simran by the mind. Then the mind gets still. So, that is the way to get stillness of the mind. And the mind cannot run here and there when it is focused at the Eye Center and we are doing our

repetition by the mind. But the other side to it is that, when the mind focuses at the Eye Center and does the Simran, then it comes into a very relaxed state – and therefore, we fall asleep. Whereas, if we are doing it with the tongue, the mind is active. It is running all over. But we are doing the repetition. But it will not get still by the tongue. It will get still only when we do the repetition with the mind at the Eye Center. So, slowly, as we perfect the mind and the mind starts doing the Simran, it will start focusing at the Eye Center and doing the Simran. Then the Simran will also start automatically happening.

* * *

Question:
Babaji, should we give equal time to Bhajan and Simran and Dhyan, or should I give two hours to Simran meditation and a half an hour to Bhajan?

Babaji:
So, Bhajan is the practice where we do the listening of the Light and the Sound. So, we should give, initially, more time to do our Simran and Dhyan, because that is how we will be able to still our mind. And when the mind is still only, it will be able to listen to that Holy Sound Current and see the Light within. So, the faculty of listening and seeing, we can spend time of about half an hour, or twenty minutes, doing the Bhajan — and about two hours or more can be spent on doing our Simran and Dhyan.

* * *

Question:
Babaji, ojas* is indispensable for meditation and, if humans lose ojas, can we recover it again?

** Ojas are a spiritual force of vitality and strength gained through the maintenance of chastity by retaining the reproductive organ secretions and applies to both male and female…*

Babaji:
So, it is said that we have a hundred units of food, or drops of food – if we have a hundred drops of food…*(there is a brief exchange between Babaji and Ashok)* – so, a hundred *bites* of food, when we swallow a hundred times the food, we make one drop of blood. And a hundred drops of blood make one drop of ojas. So, once the ojas is made, that ojas then goes into the mind, and that is the ojas which gives us the strength and gives us that will to do our meditation, or do anything – take up any task. So, that is the power that comes with chastity. So, once we lose our ojas, it is difficult to get the ojas back because that much food again has to be eaten, and everything, that whole process, has already been lost in that much loss of ojas.

* * *

Question:

If I have money kept with the bank and the bank invests in various things: alcohol, corrupt practices, businesses, etc., will that affect my karma?

Babaji:
So, it doesn't affect us. We are giving, keeping money there for our security. What the bank does with it is a different matter. It is not affecting our karmas. So, if we are giving a loan or a gift to our friend or someone – we are either lending or giving monies – we have to be a little attentive to what is the proposed end use of that money. If however he tells something, or she tells something, and uses it for another thing, that does not affect you. But it is better to know the purpose for which the money is being given.

Ashok: All these others are all related questions.

So, like a loan or a gift, it doesn't make a difference. A loan is what you're going to get back. So, if the person doesn't pay you back also, or if you gift it, both have kind of similar effects. Only be mindful of what is the end use that the money is being asked for. And if that is misused, then you are not responsible for that. So, if we are paying money for any service or any commodity, or buying something, what that company or that person or that individual does with that money is entirely different. You have paid for the service or you have paid for the commodity. So, it doesn't affect you.

* * *

Question:
How harmful is sleep after meditation? Is it true that animals have the power to see?

Babaji:
So, it is not advisable to sleep after sitting for meditation. It is then better to get up a little later and sit for meditation. Instead of 3:00, you can get up at 4:00, or 5:00 and do meditation. But try to start your work or start your day immediately after the meditation. Because if we go to sleep immediately after meditation, then the dreams affect us in that sleep; and also, the mind again gets impure.

* * *

Question:
Babaji, can you share the details of the story of a young boy, Vaman, who lived in Bidal village?

Ashok:
So, that is a very long story, but the short of it is Baba Ji (*Somanath Baba Ji*) used to do the practice of pranayamas and he had got a lot of mystical powers. He used to stay in the hills in Mumbai. And there, his mystical powers started to be known to people. He even made a dead man alive. And, as a result then, he used to get a queue of people wanting him to help them out, and he, overnight then, left that place because a lot of people were disturbing him. So, he went and settled in a cave near the village Bidal in

Maharashtra. That was near the riverside. There was a small cave of an earlier rishi or muni, and he sat there and did his practice.

So, this boy, Vaman Patel – Vaman Patel his name was – he happened to see Baba Ji there when he was staying in that cave. So, every day, he would bring two sugarcanes, and he would bring some roots to eat – so kund*, as we call it. There, that is grown for eating. So, that or sugarcane, he would bring to Baba Ji regularly and Baba Ji was quite pleased with him. So, he was the first initiate of Somanath Baba Ji in the Nath Panth. So, in his pranayamas, he was the first initiate. Later, when Baba Ji went in the northern parts of India and took initiation from Baba Sawan Singh Ji Maharaj, this Vaman searched him out in Mumbai. And then Somanath Baba Ji took Vaman to Sawan Singh Ji Maharaj and got him initiated under Sant Mat.

** kund, or kundru, is a green vegetable, crunchy and tangy, in the gourd family used in Indian cuisine*

* * *

Ashok: There are still lots of questions. So, we will continue with the one-hour session tomorrow, or we may extend a little beyond Satsang and do it…

25

SATSANG

08 Aug 2023 Afternoon

God's Heart Doesn't Distinguish Between Good Deeds And Bad Deeds – Whoever Comes And Surrenders To God's Will, He Accepts That And Extends The Grace Upon That Soul

---

The paathi sings the Bani of Sant Paltu Sahib... from the book: Kundaliyan...

Paltu neech se oonch baa,
Neech kahe naa koy.
Paltu neech se oonch baa,
Neech kahe naa koy.

This is the Bani of Param Sant Satguru Paltu Sahib. So, Paltu Sahib, in this Bani, says, "I was born in a lower caste." He was born in the caste of a bania. So, He says, "I was born in a lower caste, but because of the Grace of Satguru, now there is no one who will call me of a lower caste."

So, in a way, what He says is right. Because all this system of castes, these have been made by us. Likewise, all these religions are also all made by us. God Almighty has not made any caste or any religion.

If we see about six hundred years back, there was no religion of Sikhs. Guru Nanak Sahib, and after him, nine Successors, including Guru Gobind Singh. After that, the Sikh religion was made.

Like that, Mohammed Sahib, about sixteen hundred years back, his initiates got together and they started the Muslim culture and the Muslim religion.

Like that, even the Bauddhs – Buddhism – started a few centuries back. So, that way, all these are created by us.

God Almighty has not created all these castes and religions. The only distinction He has made is between the male and the female. So, these are the only two that have been created by God Almighty.

Masters say, “In the Lord of Judgment, nothing will be asked — your caste, or your religion is not going to be asked — and those who pray to God Almighty, they will be allowed in the court of God Almighty.”

When we have to account for the deeds that we have done, after death, when we are presented before the Lord of Judgment, he doesn't ask for the caste or the religion. He says, “You had been given such a precious opportunity of a human birth. So, what did you do? What were your good deeds, and what were your bad deeds? That's all that he sees.

So, if one does good deeds, then he gets birth in a good place, in a richer family, or he enjoys life. Because of the past good deeds, he gets to enjoy that life. And if one has done bad deeds, then he gets into more difficulties in his next life. And he has to face those difficulties. And if he has done too many bad deeds, then he also has to go to hell and suffer those bad deeds.

So, the Masters say, “This casteism is a big impediment in the path of devotion. And we have to rise above caste and religion and do the devotion of God Almighty.”

Ravidas Ji, also by caste, was a cobbler. And He earned His living by making shoes in His profession as a cobbler. But He did true devotion of God Almighty, of His Satguru and God Almighty, and He reached that level. And we know that there were so many kings and emperors who came and bowed before Him.

* * *

Once, it so happened that, there was this pundit who used to go at five o'clock — 5:00 AM — for his bath. And he would go and visit, have his bath every day. So, he got late one day and, because he was late, he was walking fast. And while walking, he broke his chappal and he was finding it difficult to walk. So, when he started looking around for seeing if that could be repaired, he saw that Ravidas was just opening His shop at that time. So, he went to Ravidas and he asked Him to repair his chappal.

So, he asked Ravidas to mend his chappal. Ravidas Ji asked him what brought him so early in the morning?

He said, “Don't you know, I'm going for having a bath in the Ganges.”

So, Ravidas Ji told him, “Let me just clean the place up and I will do your repairs.”

But the pundit was impatient. He said, "No, you first attend to this, and then you can do the rest of it.”

So then, Ravidas Ji hammered a nail and He repaired the chappal. And He also told the pundit, “Since you're going to the Ganges, can you please offer a half paisa?” He took out a copper. In those days, currency included a half paisa also. That was the

value of Indian currency. So, He took a half paisa and He gave it to that pundit and He said, "You please offer this to the Ganges from my side."

So, when he was leaving, Ravidas Ji said, "Please offer this half paisa to the Ganges from Ravidas. You can say that Ravidas has offered this half paisa."

So, the pundit said, "Okay." And he tied a knot in his dhoti — he tied that half paisa — and he went for a bath. So, when he was having his bath, he remembered that half paisa had to be given. So, he untied that knot and he just flung that half paisa in the river Ganges. And he said, "This is from Ravidas."

When he threw that coin in the river Ganges, a hand appeared and it collected that half paisa which was thrown in the water. So, that hand appeared and it collected that coin. And then, after some time, another hand appeared with a diamond bangle. And slowly, that bangle came towards the brahmin and offered the bangle to him. So, the brahmin took that bangle.

Now, he felt, "If I return on the same path that I have come, maybe Ravidas will ask me what happened of that coin I offered?" Because he had seen this miracle happening. So, he thought, "Maybe I'll take another route and go home."

So, that way, he took another route and went home. He did his puja, etc. And that way, for a week, he did not come on the same path on which Ravidas's shop was there.

That way, after a week or so, then he came on the same lane on which Ravidas's shop was. But Ravidas didn't ask him anything. So, he felt, perhaps, He's forgotten. And then he made it a routine again to come on the same path.

But that bangle which he had, it was a very beautiful bangle and it was not from this world. It was made in the heavens. It was extremely beautiful. So, he went to offer it to the king to get a reward for it.

So, when he offered it to the king for a reward, the king, in turn, offered it to his queen. And the queen liked the bangle and when she wore the bangle, she very much liked it. But she told the king, "I have a bangle only on one hand. What will people think if I don't have the bangle on the other hand? So, go and tell that brahmin to bring me the other bangle also."

So then, the king told the brahmin, "Usually, there are always two bangles. So, you have only brought one. Get the other also and I will give you a reward for it."

So, the brahmin said, "I don't have the other bangle. I have only one bangle."

That annoyed the king and he said, "No, nothing doing. I'm giving you one week's time to bring me the other bangle. Otherwise, I will hang you."

So, that brahmin felt very scared because, instead of getting a reward from the king, he was now short of being hung. So, he went back. He prayed to his deities. And he prayed for two hours to his deities to help to get him out of this problem.

And that way, out of the seven days, five days passed and there were only two days left for him to get the other bangle. So, finally, he decided that he would go back to Ravidas.

So, he went to Ravidas Ji's house, and where he used to look away while walking, this time he knocked at the door and he went inside. And, with folded hands, he requested Ravidas Ji for help. And he related the whole thing to Him. And he said, "Instead of me getting a reward, now I have the noose around my neck. So, you please help me and try to get me out of this."

Then, Ravidas Ji told him, "See, you are a brahmin. What you have done is not correct. You should have actually come and told me that you got this bangle, and I would not have asked you for it. You could have told me you wanted to keep it. I would have allowed you to so. So, it's improper for you to not have told me and just left like that."

So then, that brahmin requested for Ravidas Ji's help, and he said that king had given him that seven days' time and tomorrow was the day for the hanging if he would not be able to give the other bangle.

So then, Ravidas Ji again opened His box where there was this change and took out half a paisa again. And there was a wooden vessel in which He used to dip the leather for washing. So, He then closed His eyes and said, "If the mind is pure, then the Ganges is there, even in a utensil." So, He said, "Okay, so the Ganges is there in this vessel." And He dropped that half paisa in that wooden box which had water. And from that water, appeared a hand. And that hand then offered the second bangle.

So, Ravidas gave him that second bangle and He said, "Okay, go now. You save your life."

So, he then went back to the king with the second bangle and offered it to the king. The king was pleased to get it. But he told the brahmin, "Look, this bangle doesn't look like the craftsmanship of a human. It is heavenly. So, you tell me the truth. Where have you got these bangles from?"

So, the king asked him to tell, and then the brahmin told him that it was Ravidas Ji who did him this favor and got him the second bangle – and how he had got the first one.

So, he said, "I don't want your reward now because I'm going to surrender to Ravidas. And from that small utensil, God knows how many bangles are there inside. He gave me just one like that, so there are so many inside."

Then, the king felt that such a great Being, such a great Master, is there in his city and how come he is not aware of it? So, he called for his chariot. And then he, his queen, and that brahmin went to meet Ravidas Ji.

So, these are old stories and that is what Paltu Sahib is saying – that caste and all those things are not asked when you are in the devotion of God Almighty. And these are all things that are created here. They are not created by God Almighty. And when one does the devotion of God, then he is not put down by these kinds of castes and other religions.

So, when Paltu Sahib did His meditation and devotion and went to Sat Lok, nobody asked Him for His caste because everyone valued the words of Paltu Sahib. Everyone came and bowed to Paltu Sahib, as He had become a True Master. So, nobody really asked for His caste.

Neech kahe naa koy gaye,
Jab se sarnaayi.
Neech kahe naa koy gaye,
Jab se sarnaayi.
Naara bahi ke miliyon,
Ganga mein gang kahaayi.

He says, "Ever since I went and surrendered to my Master, people respect me and they invite me and they speak highly about me, and nobody bothers about my caste."

So, it is like the sewages which flow into the river Ganges. When the dirty water from those sewages goes and mixes with the Ganges, even that becomes the Ganges. And even that is very highly revered, and people take it for their rituals and other things.

So, it is that same water which mixes with the Ganges and people take holy dips in that water and they try to wash their sins in that water. They even bottle that water and carry it home as a pure water from the Ganges. So, how is it that it got importance? How is it that water from the sewage got so much importance? It is because it mixed with the Ganges – the water of Ganges. And that is how when anyone surrenders to the Master and takes to the Master, he also is looked at differently and he is also revered and he is also given importance.

Paaras ke parsang,
Loh se kanak kahaave.
Paaras ke parsang,
Loh se kanak kahaave.
Aagi mahe jo pare,
Jare aage hoyi jaave.

He gives another example. He says, "Iron is valued at about fifty or sixty rupees a kilogram. That same iron, when it comes in contact with a philosopher's stone, it

converts itself into gold. And then it is valued at fifty thousand rupees and sixty thousand rupees for ten grams.

That philosopher's stone is said to be in Vaikuntha, in the heavens, and it has this quality of converting any iron into gold. So, even if you take a truckload of iron, whether it is fourteen tons or fifteen tons of iron and you touch it with a philosopher's stone, all of that truckload of iron will get converted into gold. That philosopher's stone doesn't distinguish between the iron — whether it is the iron of a butcher's knife or it is the iron belonging to a pundit. It looks at all the irons similarly and it converts all the irons into gold.

So, the Masters give us Naam. That is like the philosopher's stone. And once the mind comes in connection with that, it converts the mind and makes it gold. It redeems all the deeds and it cleanses the mind and converts it into gold.

Ram ka ghar hai bada,
Sakal ai gun chipi jaayi.
Ram ka ghar hai bada,
Sakal ai gun chipi jaayi.
Jaise til ko tel,
Phool sang baas basaayi.

So, the heart of God Almighty is very pure and very gracious. And it doesn't distinguish between the castes or religions. It doesn't distinguish between good deeds and bad deeds. Whoever comes and surrenders to God's Will, He accepts that and extends the Grace upon that soul.

God Almighty doesn't make a distinction, whether one is a sinner or otherwise. And whoever comes to Him, He forgives and He extends His Grace upon that soul.

Paltu Sahib gives another example. He says, "If we put anything in fire, the fire also consumes that thing, and that thing get converted into fire."

So, similarly, it is with the Naam. Whether one has good deeds or bad deeds, when one goes and touches Naam, or when one surrenders to Naam, it converts and cleanses everything and takes that soul back to God Almighty.

Ram ka ghar hai bada,
Sakal ai gun chipi jaayi.
Ram ka ghar hai bada,
Sakal ai gun chipi jaayi.
Jaise til ko tel,
Phool sang baas basaayi.

He gives another example. It is the oil of sesame. If ordinarily we just buy the sesame oil, then it costs about seventy, eighty rupees for about a hundred grams. But when that same oil comes in the connection of the fragrance of flowers and picks up the

fragrance of the flowers and converts into a scent, then it goes for a much higher price percentage.

So, the people make these perfumes. What they do is, they take the sesame seeds and they lay a layer of sesame seeds and place the flower of which they want to get the scent fragrance of. And then they place the flowers, sprinkle a little water, and again, set another layer of sesame seeds. And then again, place flowers and sprinkle water.

That way, they make these layers. And they sprinkle the water so that the seed absorbs the fragrance of the flower. And then they tie this up and keep it for a few days – two or three days. Then they open this. By then, the sesame seed has absorbed the fragrance of the flower. They separate the flowers and the seeds and they dry the sesame seeds in shade. And with small machines they then extract the oil from the sesame seed. So, that same oil from the sesame seed would have sold for ninety to a hundred rupees a kilo. That sells for about a thousand rupees for ten grams.

That way, the value of the jiva, which gets connected with the Holy Sound Current, that value of that jiva also increases.

Bhajan kere parthaap the,
Than man nirmal hoy.
Bhajan kere parthaap the,
Than man nirmal hoy.
Paltu neech se oonch bhaa,
Neech kahe naa koy.

Paltu Sahib says, "By doing Bhajan, the mind and the body, both become pure." The soul is, anyways, pure. And because it has come here, Kal has tied a knot between the mind and the soul — and the mind is impure. And the soul cannot free itself from the mind because of this knot tied by Kal. So, till it crosses Brahm, it is not able to free itself from the mind.

So, Paltu Sahib says, "When the mind gets connected with the Holy Sound Current, it becomes pure. When the mind is pure, the body also becomes pure."

Bhajan kere parthaap the,
Than man nirmal hoy.
Bhajan kere parthaap the,
Than man nirmal hoy.
Paltu neech se oonch bhaa,
Neech kahe naa koy.
Swathi ko jal ek hai,
Apani apani khaani.
Swathi ko jal ek hai,
Apani apani khaani.

Paltu Sahib says in another Bani now, He talks about the effect of the rain that pours in the constellation of Swati. So, in the year, for around fourteen to fifteen days, that constellation of Swati is there. Whatever rains come, they create different kinds of gems and stones.

The oysters open up on the surface of the sea. During this constellation, they wait for the rains. They wait for the rains during this constellation. And if there is any seawater that enters them, they throw away that seawater. And that drop of rain of this constellation, when it falls, they immediately absorb it and they close and they go to the bottom of the sea. There, this drop of rain, which is in this constellation, that merges with the jiva that is there in the oyster. And together, they form a pearl. So, that pearl and that brightness comes because of that jiva which is merged, it is absorbed, in the constellation of Swati.

So, that way, when this banana tree is growing, and during that constellation it rains and that rainwater gets inside the tree. Then the tree develops camphor and camphor is made from the tree because of the raindrops of the Swati constellation.

Like that, when that water accumulates on the rocks and deer drink it, the deer develops musk because of that water.

Similarly, when the cows drink that water, they develop a medicinal gem within them which is used for various medicinal purposes.

So, likewise, there are some particular yellow-colored frogs. When they come to the surface during this constellation and they drink the water, they also make a gem on their head — a gem develops on their head.

And similarly, there are snakes which, when they drink this water which has come during this constellation, they develop a gem within them. That gem has the light of one candle – are one deeya. So, it gives a brightness. It is a very expensive gem which is found in certain types of snakes.

There is a stone called hiranj. And in Andhra Pradesh, near Guntakal there is a place called Vairakarura, where thousands of such stones are available. And when it rains during this constellation and that raindrop falls on one of these stones, that stone hardens, and it hardens into a diamond. So, it becomes a diamond. And every year, and all the time, there are so many people who come there to search for diamonds. They search for these stones and they test these stones, and some of them get converted into diamonds. So, it is gets converted because of that drop of the Swati constellation.

Like that, there are elephants, tame elephants or other elephants, that are there. There is a very specific bird — it's like a woodpecker. It's got a very long beak. And it makes a hole on the head of the elephant. And this water, during the constellation, it seeps inside that hole in the elephant and there is a stone prepared called 'gajmukta'. That

is a stone which is prepared in the head of an elephant because of this raindrop that has come inside.

So, like that, there is the chakor bird which drinks only the water which rains in the Swati constellation. So, it will survive the entire year waiting for this drop of rain. And it has these few drops of rain and then it waits for the next year. It remains without any water. So, it will give up its life, but it will not drink any other water.

The raindrop is the same during that constellation. But depending on where it is absorbed, and how it is absorbed different the kinds of gems and different kinds of stones and different things are made as a result.

So, in the same way, the Naam that is given is, again, common. It is the same Naam that is given to everybody. But depending on how we assimilate it, how we are devoted towards it, how we make our efforts, that way, the experiences from that Naam are different for different people.

Apani apani khaani seep se,
Mothee kahiye.
Apani apani khaani seep se,
Mothee kahiye.
Heera hoyi hiranj,
Sees gaz mukka lahiye.

So, Paltu Sahib says, "It is the same rain, but different things are made. Like in the oyster, the pearl is made; or in the elephant, the gajmukta is made; or in the hiranj, a diamond is made; so, different things are made. But it's from the same rain.

Keraa pare kapoor ben the,
Lochan byaala.
Keraa pare kapoor ben the,
Lochan byaala.
Ahi mukh jahar samaan,
Upal the loh karaalaa.

He says, "It is the same rain which makes different things. And those have different effects. So, like the snake, it develops that gemstone, but it is still poisonous. So, if you swallow that or you taste that stone, it is like poison. Likewise, if you swallow a diamond also, we will die if we swallow diamonds." So, like that, the impact of all these things and what is made, all these are different, but they are from the same rain.

So, kings used to wear diamonds in their rings because, in the battles, if they were captured, then they could swallow those diamonds and kill themselves.

Gau lochan gau sees,
Mirag mad naabhi the jaanau.
Gau lochan gau sees,

Mirag mad naabhi the jaanau.
Binn binn gun hoy,
Neer ekahee pahichaano.

He again says, “Water is the same, but different things are made – like if that cow drinks the water which is accumulated in this rainfall during the constellation. And so long as that water is not mixed with any other water or other things, when the cow drinks it, it makes that gorochan, which is in its stomach, it develops that medicinal gem.

So, the snakes, there are specific snakes which develop this stone from this rain, and that stone, it has a radiance of one lamp. It has a radiance of a lamp. And they keep that stone within themselves. They stay in deep jungles and when it is very dark in the night — midnight — they come out and they remove this stone from within. And they place it near the tree where they are. So, looking at the radiance of that stone, like a lamp, different insects come and they get attracted by that light. So, when they come to see that light, the snake eats those insects, and they get their food like that.

So, this snake develops this gem from the rain, and it uses that to attract the insects at night. It removes the gem and places it near the tree where it stays, and then the insects get attracted and it eats those insects. So, it moves around that stone only.

Now, when people want to procure that stone from that snake, they have to be very careful because that snake is extremely poisonous. And even if they smell the breath of that snake, even that causes paralysis.

So, people who want to procure that stone from the snake, what they do is, they hide in the forest and they wait. And they see under which trees there are lights, because there is a radiance of a lamp in this stone. And when that snake takes out the stone during the night, that radiance is there below the tree.

So, these people observe which trees there is this radiance. And they don't move in the night, they just observe. And then, by morning, that snake is gone. So, they mark the tree under which that radiance they have seen. Then they go home and bring their instruments and they bring all their things which they require. They get a big lump of clay, which is like semi-solid clay. And they come and climb on that tree which they have marked. They climb on that and they have marked under which branch that stone is kept. So, they climb exactly on top of that branch, or exactly on top of where they have seen that light. And they lie down quietly and wait.

Now, when the snake comes, the snake takes out that jewel in the night and then it starts preying on the insects which come around it. And it also sometimes goes a little distance. But it doesn't go away from that stone because its life depends on the stone. And if that stone is not there, that snake dies. So, its attention is always on that stone. And when they observe that it has gone at a slight distance, they throw that clay on top of the gem. So, the radiance is covered by the clay.

Now, when the snake comes back, it sees that there is no gem, it gets very angry and it goes here and there in anger. It bangs its head against the tree. And it keeps banging its head against the tree till the snake dies.

So, by the morning, the snake is dead, and these people don't climb down, they just wait till all of this is over. And when they see in the morning that the snake is dead, then they come down and they take the clay. And inside that, they have got this gem.

So, kings used to adorn their crowns with this stone because that had a radiance. So, even when they were in some dark places, it could give them light. So, they used to adorn their crowns with these stones.

Paltu khamind ek hai,
Nische prem pradhaan.
Paltu khamind ek hai,
Nische prem pradhaan.
Upajai bastu subhaav the,
Apanee apanee khaani.

Paltu Sahib, in the end, says, “Everyone's God Almighty is the same and He observes. So, those who knock at His door with true devotion and love and affection towards Him, He opens the door for them.”

So, if we have true devotion for God Almighty and we are committed to this purpose of life, of realizing ourselves and realizing God Almighty, and we truly work towards it, do our devotion and do our meditations, then He will definitely shower Mercy upon us and open the door.

Paltu khamind ek hai,
Nische prem pradhaan.
Paltu khamind ek hai,
Nische prem pradhaan.
Upajai bastu subhaav the,
Apanee apanee khaani.

Radhaswami.

26

Meditation Talk
09 Aug 2023 – Morning

To Open The Jail Doors Of This Ocean Of Life And Death And Free The Jivas, The True Masters Have The Key Of Naam

---

From time to time, Saints come into this world. They are the loving Sons of God Almighty. They come into this world to get salvation for the jivas who have been entangled in this ocean of life and death for many many years. And They come and awaken the jiva by Satsang and They help the jiva to get back to God Almighty.

Sant ji used to often relate this story that, in a jail, there are inmates, there are prisoners, and they are not getting proper food, etc. So, there is someone who comes and gives them good food, with sugar and other sweets, so he brings all of that and gives to them to eat and drink.

There is another person who comes and does them a favor. He gives them food because they are getting inadequate food. And he makes facilities for them to be given food. So, their standard in the jail improves. But they still don't get the freedom.

The third well-wisher comes and he sees that the inmates are wearing linen clothing — very thick linen clothing — and they are uncomfortable in those clothes. So, he arranges for the stitching of new clothes and he gives them new clothes. And they feel comfortable in those clothes.

And then the next well-wishers, these are the Saints, They come. And though now the prisoners are comfortable, they are wearing good clothes and they are getting good food and good drinks — all of that — they are comfortable, but they are not getting that comfort which they would have got at their home and in that freedom. So, the Saints have the keys to the jail, to the prison. And They open the prison and allow the inmates to be free.

So, that way, in life also, there are several attained souls who come into this world and they provide for different things. They make the jivas more wealthy or they make them more comfortable with their food and eating and drinking and they get other comforts. So, they do all of this but they do not free the jivas from this world.

And then, the Saints come — the True Masters — They have the key of Naam. And with that key, They open the doors of this ocean of life and death and They free the jiva from this to take him back to God Almighty.

So, amongst all these attained souls, Who is the One Who has done the highest order of selfless service? It is the Saints Who have come and Who have awakened the jiva by giving him Satsangs and making him aware and Who have initiated the jivas and then have them get out of this ocean of life and death and have them get back to God Almighty.

* * *

So, the time is very good and the atmosphere is quiet. We have just got awake and the mind is fresh. It is good for meditation. So, let us close our eyes and sit for meditation.

27

Meditation Talk
09 Aug 2023 – Afternoon

The Gurumukhs Don't Bother About Worldly Distractions Or The Limits Of Physical Tolerances, They Just Follow The Instructions Of The Master

---

The third Successor to Guru Nanak Sahib – Guru Amar Das Ji — He also wanted to decide upon a Successor for Him. So, Guru Amar Das Ji decided to choose a Successor and He also decided to test His disciples.

So, He asked all His disciples to work on making a chautra — which is like a round fence to each tree. Each mango tree has a round fence to contain water and fertilizer. So, He asked everyone to make that.

So then, everyone started working on that, and when they would complete their part, they would call Him to inspect it. And when He came, He would say that it was not properly made or some other reason. And He would say, "You make it below another tree. So, you do it again."

So, that way, He would keep finding some fault in it and ask them to make it again. So, they would break the platform that they had made and then they would start reconstructing it below another tree.

So, some made it for four times, five times, six times, and then they got tired of doing it.

Guru Amar Das Ji lived for a hundred and eight years. He was already beyond a hundred when He asked for this to be done and people felt that around seventy, seventy-five, people become senile. So, they thought, "He is not of proper mindset now and He is asking us to do all these wasteful exercises." So, that way, the devotees slowly started getting tired of doing all this and they lost faith in the Master and they stopped doing it. So, some did it five times. Some did it six times. Some did it ten times. Gradually, everyone stopped doing it. Only Ram Das Ji continued to do it.

He used to keep making the chautras. And every time, Amar Das Ji would tell him that it was not properly done, he would break it, again carry the material below another tree and make it there. And again, he had to break it. So, like that, he kept doing it.

So, when he kept doing this, the others would come to him and they would tell him and discourage him from doing it, and they would say, "You know Master has become senile that He is asking us to do all these things. And have you also gone crazy because you are spending so much time doing this? He will keep making you do this for the rest of your life."

But Ram Das Ji would tell them, "Don't say anything about my Master. You can tell anything about me, but don't talk ill about the Master. And if He asks me to make this till my last breath, I will still do it." So, that way, he kept doing it.

And, in history, it is written that he did it seventy times. He kept making it, breaking those platforms, and again, rebuilding. So, that way, he did it for seventy times. And, eventually, Amar Das Ji was pleased with him and he became the Successor and he continued the Teachings of Amar Das Ji.

So, that way, the gurumukhs, they don't bother about any other things and appearances, and they don't bother about how tired they are or about their physical tolerances. They just follow the instructions of the Master.

So, we should also follow the instructions of the Master and we should do our meditation every day and listen to Satsangs every day so that the purpose for which we have got this human life is fulfilled. Because if we have our love and affection outside, we have to leave all that behind. And when we have to leave everything behind, it causes a lot of grief.

The Saints always explain in the Satsangs how we should go about our lives, how we should conduct it, and what should be our attitude towards different things. And They give us Their precious Teachings. So, we should make it a point to live according to Their Teachings.

* * *

The time is good and the atmosphere is quiet. So, let's make the most of it. Let us sit for our Simran and Dhyan.

28

Questions & Answers
09 Aug 2023 Morning

Written questions submitted for reply

Ashok: Okay, we'll commence with the question answer session.

Question:
The first question is, in which things is Babaji pleased? How can I know the secret of Babaji?

Babaji:
So, all of you are aware that the Gurumukhs are most pleased by Bhajan, seva, Satsang, listening to Satsangs, and doing your meditations. So, that gives Them the maximum amount of pleasure. So, if you want to please me, then you bring me presents of a lot of meditation and lots of Bhajan Simran. Do that and it will give me maximum pleasure.

* * *

Question:
Does one get karma for sharing experiences from meditation through music or painting?

Babaji:
So, it is not advisable to express your experiences in meditation to anyone by any means till the time that you actually reach Sach Khand. And anywhere in between, if you have got any kind of experiences, sharing that will cause an impediment in your experiences and in your meditations.

* * *

Question:
Could You say some words about how to receive and maintain the feeling of Master's presence wherever we may be?

Babaji:
So, we should always feel that the Master is always with us. And when we do that and we do our meditations, it will also help us avoid any kind of bad deeds or getting away from the Path. And it will keep us properly on the Path as well.

* * *

Question:
Kirpal used to talk about being a 'conscious coworker' of the Divine Plan. I was wondering if You could talk about it? He also used to say, “If we knew how much God loved us, we would be dancing in the streets.” Sometimes, the Path can feel very heavy. I was wondering if You could talk about living in the love and joy of the Master?

Babaji:
So, when we realize for ourselves, when we go within, we first see that we are of the soul. And the soul is in the form of a small shape — it's round and it has Light. And then, we see the Masters. They are like the rivers that flow from God Almighty and connect the different souls and carry the different souls back to God Almighty. And when we reach God Almighty, it is like an ocean. God Almighty is like an ocean. So, there is this distinction between us being a soul and the Master being the river and the God being the ocean. But these distinctions keep reducing as you go to Par Brahm. You take the form of a river — you, the soul— also becomes like the river after it crosses Par Brahm. And then, it also emanates Light of twelve suns. And when it goes and merges in the ocean of God Almighty, it also emanates the Light of sixteen suns. So, all these are different aspects and part of your journey to go back to God Almighty. You are a part of God Almighty, but yet, you are a distinct difference. I mean there is a distinct difference between each soul and the Master and God Almighty. So, you maintain that difference, and yet, you are a part of the ultimate Ocean of God Almighty. So, all the Saints always speak of this, and They always tell us, “If you know how much your Masters love you, you will start dancing in the streets.” Because that is a fact and the only thing is that today, we don't have those eyes to see how much the Masters love us. So, we have to develop those eyes.

* * *

Question:
Sometimes the Path can feel heavy and I was wondering if You could talk about living in the love and joy the Master?

Babaji:
So, we feel heavy walking on this Path of Sant Mat because we don't have our love and affection fixated in this Path. We have it outside. We have love and affection for the world outside. If we have that fixated love for our Master and for Naam within, then we will be able to tread lovingly on this Path and it won't feel so burdensome. So, the mind follows love and affection. And outside, getting love and affection for all the material things outside is easy. And therefore, the mind quickly gets attracted and has love and affection spread outside. And it is difficult initially to have that love and affection for going within. That is why the mind is not so keen and it doesn't support us so keenly to go inside.

* * *

Question:
I was wondering if You could talk about living in the love and joy of the Master?

Babaji:
So, I often speak in the Satsangs and say, “If you want to develop your love and affection for the Master, it will automatically increase if you do your meditations daily, and you listen to Satsangs daily. When you do that, you will be able to increase that love and affection for the Master. So, in order to increase your devotion, it is important for you to do your meditation every day and listen to Satsang every day.

* * *

Question:
Babaji, I have a family member who suffers from mental problems and has made many suicide attempts. I'm afraid, one time, suicide will happen. What can be done to help? And what are the karmic implications if suicide happens?

Babaji:
So, it is unfortunate that the member who is wanting to commit suicide has trained his thought process like that. And he is living in that depressed thought process of not wanting to live in this world and constantly wanting to leave this world. So, the people who have that tendency build the worries and their anxiety to such levels it makes them feel like leaving this world and they live in that extreme anxiety. Now, so far as the karmic impact of that is concerned, so far as the other family members, they don't have a karmic responsibility if someone is committing suicide like that. Because each one is coming with his own fate and each one is coming with his own deeds. So, that will not impact the others. So, in Sant Mat, suicide is a complete taboo. And it is wrong to even think of it and go on those lines. People who have developed these kinds of feelings, or who are under a lot of pressure, they have developed the worries to such an extent that they start thinking about suicide all the time. But in Sant Mat, we should never think of doing suicide because all the karmas, all the deeds that you are supposed to be redeeming in this life, you will simply be carrying it forward into the next life. So, it is always said in Sant Mat, “One should never think of doing this.”

* * *

Question:
Dear Babaji, during covid, we met on Zoom or other platforms for Satsang and meditation. Some dear ones still prefer we do this, even though we can meet physically now. Is it better to meet together in person, or can we continue to meet on Zoom?

Babaji:
So, there is always a greater advantage in physically being in the presence of a Master. And though, to continue with your devotion and to continue with having or developing that love and affection, the Zoom Darshan is also helpful. But it is always better to meet in person.

* * *

Ashok: So, there is another question in the same connection.

Question:
So, the related question is that, when we listen to Satsangs at home on the video or taped Satsangs, and when we come in the presence of the Master and listen to the Satsangs – is it of the same impact?

Babaji:
So, the thing is that, if you listen to Satsangs at home, but you stop all other activities and you contemplate on the form of the Master and you listen very attentively to what is being said in the Satsang, then it has the same effect as you are listening in person. And it will have the same effect — the Master will shower similar Grace in the same context. But what happens is, if you are doing other things, children are playing, or there are ten other disturbances when you are listening to the Satsang, and you are doing ten other things also simultaneously when listening to Satsang, then it will definitely not have the same impact as meeting in person. When we meet in person, we attend the Satsang and everyone is sitting quietly and listening to the Satsang, everyone is paying attention, then it definitely has an effect on the mind and one is able to assimilate more from what is being said by the Master. That effect is very difficult to have at home. So, if you are able to manage that same effect by concentrating in a same manner, not doing other things, and contemplating on the form of the Master at home, then it is equally good to have Satsang at home.

* * *

Question:
I have rescued abused dogs. I give them love, food, and a home with me. Am I burdening the Master with my pets?

Babaji:
So, it is not burdening your Master if you are helping any of these rescued dogs because, that way, it is a duty of a human to help other beings. So, if you are doing it, it is a good thing and it doesn't burden the Master.

* * *

Question:
Could Master please explain more about what He meant by 'the importance of walking less' — that was added to sleeping, eating, and talking less? How much walking is good for a person?

Babaji:
So, walking, in the context of today's walking, we hardly actually walk. We just do a little bit of walking just for exercise — which is really of no consequence. These days, even for buying vegetables, we take an auto and we go. Or, there is a car standing; we

just walk up to the car and then take the car and go. So, there's hardly any walking in our life, so to speak. But, in early days, people would walk long distances. They would walk for five hours, ten hours, and ten kilometers. So, that way, there were long distances to cover on foot. And when one walks that much or goes through different tracks, or something like that, then it has an effect on the body— in the sense of tiredness it causes to the body, or some sort of a swelling in the body, or pain in the body. And that is a detriment to meditation because you will be affected by that tiredness and that pain.

So, in the context of this little bit of walking that we do for exercise, or the kind of walking we are actually engaging in, it is not of any consequence.

* * *

Question:
What is seva? Is it only work done in the ashram?

Babaji:
There are many types of sevas. Seva, as a human, if you help a fellow human, or you pay for the medical expenses of someone else who is ailing, or you come to the ashram and do some work here, or you do any kind of selfless work, that is all seva. That's all either physical or monetary seva. And the highest order of seva is when you do your meditation. So, that is the seva you are doing for your mind and that is also one of the sevas.

* * *

Question:
Sometimes during meditation, there is a tension in the throat chakra. Can Babaji comment on relaxing the throat while maintaining focus?

Babaji:
So, when we meditate with the focus at the Eye Center, and we keep our mind focused at the Eye Center, then the mind will not wander to other parts of the body or anywhere else. It will stay focused at the Eye Center and we will be able to focus our meditation there. The moment you remove or you stop the focus on the Eye Center, then the mind goes to other parts of the body or outside. So, that is how we should do our meditation. If we are looking at a tightness in the throat or all this, basically we have to continue to stay focused at the Eye Center and all these things should stop on their own. Sometimes, there could also be a physical issue of putting too much weight — the weight of the head is there on the neck — so if that is causing a pressure, that is another physical aspect of it. But so far as focus and attention is concerned, if you are focusing on the Eye Center, and stay focused there, it should not disturb, and you should not get disturbed at the level of the throat. It should not happen.

* * *

Question:
Baba Jaimal wrote in a letter to Sawan Singh that hurry is satanic. Could you please comment on this?

Babaji:
So, all the Saints always say, "You should not do things in a hurry." And people say that you have to apply your mind before you do any action. Because if you do an action in a hurry, without applying your mind, then that may cause you a problem. So, you should always keep that in mind.

* * *

Question:
Is there any spiritual significance behind dreams of Gurus – like maybe He's hinting towards an in-person meeting or, maybe first, a signal that the previous meditation has been acknowledged?

Babaji:
So, seeing the Master in your dreams is always a good thing. And it is always motivating to see a Master in your dreams. Many times, we do our meditations, but we are not successful in the meditations and we keep trying. So, the Master, with His Grace, He comes and tries to fulfill that through the dreams. So, He fulfills that by coming and meeting you in your dreams. Many times, the deeds which cause quite a lot of pain to the disciple, those are also redeemed by the Master through dreams. So, also, we see the dreams of either our Masters, or some dreams like we are attending a Satsang, or some satsangi has come to our house. These are dreams that we see when our mind is also pure – we are doing our meditation and our mind is becoming purer. Then we get to see such dreams. Because if our mind is impure, we will never be able to see these dreams; and instead, we will get dreams like we are being chased by some snake, or we are falling, or there is some fire, all these kinds of dreams. We see all these kinds of dreams.

* * *

Question:
How would we know that it's actually an experience or just our imagination if we see something while meditating — especially in Guru's presence? Sometimes, it happens the mind says, "Nah, it's too soon." But the heart says, "With Guru's Grace, it's possible."

Babaji:
So, these are two aspects of the mind itself. The mind plays these two tricks of sumati and kumati, that is your good thought and bad thought. So, you have good thoughts and you have negative thoughts — so, positive thoughts and negative thoughts. Both these are aspects of your mind. So, you should not get swayed by all of these things. When you do our meditation, until you are actually progressing in your meditation and

going within, you are not going to get experiences. So, one should not get carried away by all these things and just stay focused doing your meditation and continue with the practice. Because till your practice is perfected, you're not going to actually get any experience.

* * *

Question:
Sant Ji said, "Master Sawan laid great emphasis on visualization of the form of the Master, while Master Kirpal did not pay any attention to this. However, it appears Babaji does. How does one get a clear Dhyan contemplation on the form of the Master without the use of visual aids, when after decades and a few personal interactions has left one's memory faulty?

Babaji:
So, the observation is right. Because once the Masters leave us and it's been many years, it is difficult to contemplate on the form of the Master. Because His image that we carry in our faculty of contemplation, that becomes blurred. So, we are not able to easily contemplate, as opposed to when we have been meeting Him every day, or seeing Him or having regular Darshans. It becomes easier during that time to contemplate quickly on the form of the Master. But, over the years, this is something which becomes difficult. But we should not get disappointed with that or dejected with that. We should continue doing our Bhajan Simran. We do our Simran when we sit for meditation, just focus on the Simran, just look at the Eye Center, because if you move your sight away from the Eye Center, then the mind is going to delude you. It's going to make you run away from your meditation. So, just keep it at the Eye Center and keep doing your Simran. Now, your Master is not far away. He is just...He's very much there. So, as soon as your mind becomes a little more purer, you will start getting to visualize your Master.

* * *

Question:
Master Kirpal gave a talk called, "Life is like a game of chaupar." In that talk, He briefly mentioned the true laws of nature and referred to flowers falling from the ceiling as not a miracle. Can you elaborate more on these true laws of nature?

Babaji:
So, all the Saints refer to this in one way or the other — that this life indeed is a gamble. This is an opportunity given to you for manifesting God Almighty — for going back to your God Almighty. And if we, in this opportunity that is given, if we gamble it away by losing our focus and the purpose for which this life has been given, and instead, we spend it on all the worldly things and world materiality, or other relations, we end up losing the gamble. Whereas, if we make the most of this opportunity, we do our devotion, we rise above, being a human to becoming God Almighty, then we have won

in this gamble. So, in one way or the other, it is a kind of a description which the Masters give about this gamble of life.

* * *

Question:
Babaji, when a new Master is accepting fully His new role, does His Master accompany Him, the Gurumukh, during the opening of the Sound Current for souls leaving their bodies?

Babaji:
So, wherever we have that love and affection for the new Master and the old Masters, both will come to fetch. And where we have love and affection for the Master Who has initiated us, then He will definitely, of course, come to take us.

* * *

Question:
When Master Kirpal Singh Ji asked of the sangat, "How can the unlimited enter the limited?" How do we ascend to the unlimited way of being?

Babaji:
So, right now, we can understand this as the limited being the current world in which we are, which is limited by various things, including various concepts of time or, where it is limited in a way to look at it. And, as opposed to that, we have God Almighty Who is unlimited or Who is infinite. So, only with the Grace of the Master, we are able to ascend from this limited realm of Kal, which has limitations in terms of various aspects, to rise above this and go into the infinite, or into the unlimited God Almighty.

* * *

Question:
Beloved Babaji, why did God Almighty keep playing with all the souls and make them suffer? It has been a long time like this, so — will it end?

Babaji:
So, this Creation is all in the Will of God — in the Will of God Almighty. First, there was only Anaami. There was no Agam, there was no Alakh, there was no Sach Khand, and there were no creations below that. So, it was only Anaami. And in Anaami — that is, in the Nameless God — there were all the souls who were happily living with God Almighty — or within the Nameless. But, once, when we stay and we are in such proximity, we cease to remember that importance of God Almighty. We, somehow, lose that importance. And somewhere, God willed, "Let the souls go through this process of differentiation to understand, to differentiate or understand, the importance and significance of God Almighty." And that is how He willed this creation. And that is why He had these lower planes created — so that we go through

that experience of understanding the significance of God Almighty. So, this will come to an end when we do our meditation and we go back to God Almighty. So, for that, the creation comes to an end for us. But otherwise, there is a finite period for which this creation has been made. And there are references of it in the talks of Sawan Singh Ji also. He had asked one pundit to work out, do the math, and see how much period is left. And he had written it, and then Sawan Singh Ji Maharaj corrected it also. So, there is a finite period. And, if we look at it in a very broad way, less than twenty-five percent of the period of this creation has elapsed so far. More than seventy-five percent is still left. There is a lot of math on this. So, there is a long period left. If we see that Kali Yuga alone is about four lakhs, 432,000 years; that is Kali Yuga alone. And, in this Kali Yuga, if we see the current Kali Yuga, only about 6000 years have passed. Because if one is to estimate the Mahabharata, the end of the Mahabharata was the beginning of Kali Yuga. And the Mahabharata took place about nearly, close to, 6000 years back. So, only about 6000 years out of 432,000 years has elapsed for this Kali Yuga. And people say that Sat Yuga will come now soon. But it won't come soon. Till Kali Yuga is over, Sat Yuga will not start. So, Kali Yuga is for around 432,000 years. Then the yuga before this, Dwapar, it was about eight lakhs, 862,000 years. That was the Dwapar. And Treta, before that, was about 1,296,000 years. That was the Treta. And Sat Yuga was 1.7 million years. So, that is just one chaukriyuga. That is these four. And that way, one thousand of these chaukriyugas make one kalpa. So, one kalpa is the stated life of this earth. So, we have a long way to go! And if we see that, by the end of Kali Yuga, the humans will be only about three inches tall! And you will need a ladder to climb a brinjal* plant – or maybe more than that! Because if we see our ancestors also, they were so strong. They would carry stones. You can see the large temples or the pyramids or so many other things. So, they used to carry such heavy boulders and rocks. And that was the kind of strength they had. And they were quite robust. So, now as we have seen just over the last two hundred or three hundred years, we have become so weak. Humans have become so weak. And we have still got about 400,000 years to go. So, gradually, everyone will become small. And, eventually, they will be reduced to about three inches. Humans will be about three inches. So, you can see that, in the earlier yuga, there was the strength of one elephant (*Dwapar Yuga)* — a human had a strength of one elephant. And it was times ten in the previous yuga (*TretaYuga*). So, it was a hundred elephants. And a thousand elephants (*Sat Yuga*), that was the strength of a human. And that has got significantly reduced now.

** Brinjal is a Hindi term for eggplant*

* * *

Question:
Kal is the son of Sat Purush. Kirpal Singh has said, “Kal is a very fine gentleman.” Could you explain please – is Kal a friend, an enemy, a trap, a teacher, or what?

Babaji:

So, for worldly people, Kal is not really an enemy. Kal, he doesn't do anything. He only gives you your karmas which you have incurred in the past. And he makes you redeem those. So, really, he doesn't do anything. The only curse that he has from God Almighty is that every day, he has to chew 100,000 jivas. So, at the time of death, he chews the jiva. And that is the only curse that he has. And that is the only pain that is caused to a human because of Kal. But, other than that, Kal, for the satsangis, he is a friend. He is like Dayal. So, for the satsangis, he is Dayal, he is not an enemy. He is a friend. So, for worldly people, he may be the Law-Bearer, but he is Dayal for satsangis.

* * *

Question:
Okay, you were saying that Kal leaves no stone unturned in creating obstacles in the Path. Could you tell the story of Gorakhnath and Sri Chand as an example?

Babaji:
So, I have explained enough in Satsangs about them. We'll take that up separately.

* * *

Question:
Question to my Babaji. My Beloved Babaji, You, Who are connected with the Satguru and the Truth, I humbly request, please tell me some reason for my mind to understand. Why should I not eat eggs? What happens to my soul when I eat eggs? Or at least, please share with me the benefit of not eating eggs.

Babaji:
So, Saints have always included eggs as part of the nonvegetarian food. Because, in a way, the egg also gets transformed, in a way, into a chicken or a hen. And the Saints have maintained always that you should not eat eggs and it is to be considered as nonvegetarian food. So, we should respect that. And we should also maintain abstinence from eating eggs. So, all the Saints have looked into this, and They have maintained that we should refrain from eating eggs. So, we should also keep that, honor that request of all the Saints.

29

SATSANG

09 Aug 2023 Afternoon

We Have To Have Longer Sitting Hours For Meditation For Making The Mind Still — Then Only, We Can Enjoy The Pleasure Of That Meditation

---

The paathi sings the Bani of Swami Ji Maharaj... from the book: Santo ki Bani...

Hansanee kyun peeve tu paani.
Hansanee kyun peeve tu paani.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. So, in this Bani, Swami Ji Maharaj is referring to the soul, and saying, "This soul, which has come from God Almighty, has left that world of God Almighty and Sach Khand and has come into this realm of Kal. And, with the mind, it is doing all kinds of deeds. So, she was pure till Par Brahm, and when she came into Brahm, the causal covering, she was covered by the causal covering.

So, once she entered into Brahm, she came in the realm of Kal. Kal has kept the bodies as the essence – the coverings as the essence — and she was covered by the causal body. After that, when she came down to the Sahasdal – the Thousand-Petaled-Lotus, or the astral plane — she was covered by the second covering— the astral body.

And after that, she came further down, and she settled down at the Eye Center and got the physical covering. So, sitting at the Eye Center, the attention of the soul was then put within the body. And there, through the five pranas, the rest of the body came into being.

So, that way, she came down from God Almighty, and after being covered by these different bodies, finally, in the physical with the mind, she became the 'jivatma'. So, here she forgot her True Home. She forgot God Almighty. She forgot her True Father. So, she forgot about God Almighty and about her True Home.

And then God Almighty created the human form. And in this human form, He set all His Creation within the human form. The Path to go back to God Almighty was also created within that. And He, Himself, came and sat within that form.

Swami Ji Maharaj refers to the soul as the swan, and He addresses the swan – He addresses the soul — and says, "Having come into this world, why are you drinking

water when God Almighty has kept an entire ocean of milk within you? So, you should go within and drink that milk, instead of drinking water outside." The swan has this ability, that if you mix water with milk, it drinks the milk and it leaves the water.

So, Swami Ji Maharaj refers to the soul, "You also have this ability of leaving all this outside and drinking milk – pure milk."

Swami Ji Maharaj says, "This delusion of this world and the deception of Kal, these are like water." And He says, "Don't drink this water. Don't get swayed by this delusion and this deception here. Instead, drink that true milk which God Almighty has kept within you."

Hansanee kyun peeve tu paani.
Saagar ksheer bharaa ghat bheethar,
Peevo surat thaani.

Swami Ji Maharaj says, "God Almighty has kept an entire ocean of milk within you and your Master has shown you the Path and He has given you the Surat Shabd Yoga. So, you do the practice of that Surat Shabd Yoga and go within and drink that milk."

This human form is a very special form created by God Almighty, and what He has kept in this form is not there in any other form of Creation. So, within this human form, He has kept His entire Creation. He has kept His entire sixteen planes within this human form. And He Himself is also residing within this human form.

We have had this human life so many times before. We have been born as humans many times. But in all our previous births, we have been deluded by Maya and the mind and we have lost that opportunity and we have forgotten about our True Home.

So, after the good deeds of millions of previous lives, God Almighty graces us with the life of a human being; and, in this human being, we have to realize God Almighty. Because Masters say, "The most rare thing to get is the company of the Masters and to listen to what the Masters have to say. Because everything else, whether it is a spouse or children, or families, in all the other beings, they have this. So, only as a human, you have this rare opportunity of coming in the company of the Masters.

So, having a spouse, or families, children, or wealth, or status, all this, one cannot say that it is a great fortune, because that also is with the sinners. And when one can say that he has good fortune, it is when he has the company of the Masters – company of the Saints – because the Master say that, "Once you have the company of the Saint, then your account here in the realm of Kal is settled.

The fact that we are here is because in several earlier human lives, we have never had the company of the Masters. And even if we had had that fleeting company of the Masters, we have not sought initiation or done the practices in those previous lives. That is the very reason why we are still here. And in this life, now you are indeed fortunate that you have had the company of the Masters also, and you have been

initiated also. So, now, it is incumbent upon you to use this very rare opportunity and make the most of it and do your devotion.

In this world, one cannot get happiness or joy or peace. But whether he is a beggar or whether he is a king, there is no permanent peace or joy with them. There is no joy or happiness or peace in getting or amassing wealth — or no peace or joy in getting status in the society. If there is true peace and there is true happiness, then that is when we have connected with the Holy Sound Current within. So, only when we are connected with the Sound Current, we can say that we have true happiness and true peace.

* * *

Rajjab, He was the Successor to Dadu Dayal in Rajasthan and Rajjab was born in a rich Mohammedan family.

Now, in those days, marriages, when they happened, the processions would go either on horseback, or there would be a large procession which would follow. And mostly, they would walk on foot. And they would walk about five, ten kilometers like that in a procession with all the music playing. And the bridegroom would sit on a horse and go towards where the ceremony was to be held or where the bride was staying.

So, Rajjab's wedding was fixed and the procession started in the morning, and he sat on the horse, and there was a large procession behind him. He was from a rich family, so it was a very large procession with all the music playing — and all of that going towards the place where the marriage ceremony was to be held.

So, on the way, about ten kilometers down the line, there was this ashram of Dadu Dayal Ji. And, in the morning, Dadu Dayal Ji was sitting below the neem tree opposite to His ashram and, with a twig of the neem tree, He was brushing His teeth when the procession of Rajjab came.

When Rajjab came across Dadu Dayal's ashram, he saw that Dadu Dayal Ji was sitting outside and He was brushing His teeth. So, he felt, "I am going, indeed, for getting married and it is a very auspicious thing to see the Master." So, he got off from his horse to take and seek the blessings of Dadu Dayal Ji for his marriage.

So, when Rajjab bent down to seek the blessings for his marriage — bowed down to Dadu Dayal Ji – Dadu Dayal observed that, indeed, this was a soul of past impressions. So, He did not withhold a statement that came out from Him. And He said, "Rajjab, you have done a miracle — that you have come into this world to get freedom to go back to God Almighty. But instead, you have tied this ceremonial thread on your head and you have given an invitation to Kal."

This immediately affected Rajjab. And Rajjab then decided that he was not going to get married. So, he went and he sat down there.

So, all his family members started convincing him, and all of them started feeling that Dadu Dayal had done something and cast a spell on Rajjab. So, he, therefore, decided not to get married.

So, they continued to convince him that he should go and get married and that was the reason he had come. But since all were insisting so much, finally Rajjab decided that he was not going. So, he removed all his attire for the marriage, and he just sat there in his inner garments.

So, then they asked Dadu Dayal also, whether he had cast a spell and why there was such a change in behavior?

But then, Dadu Dayal said, "I have not done anything. In fact, I blessed him." But Rajjab refused to budge from there.

So finally, the family members decided that his younger brother would get married to that bride. So, they made him wear that marriage attire and they put him on the horse and took him.

Thereafter, Rajjab stayed with Dadu Dayal Ji in His ashram only, and he used to do his seva and do the devotion. That was the only thing he did and he stayed there permanently. And later, Dadu Dayal made Rajjab the Successor to Him.

* * *

So, like that, the gurumukhs all come with past impressions. And when they come in the company of the Masters, then whatever the Masters say, it affects them just like lighting a light to the dynamite. And they just blast away, and they kick the world away and take completely to devotion.

So, Swami Ji Maharaj addresses the soul as the swan and says, "Why are you drinking water outside? Instead, you stretch your soul and go within and drink that reservoir or that sea of milk that is within you."

Saagar ksheer bharaa ghat bheethar,
Peevo surat thaani.
Jag ko jaar gaso nabh andhar,
Mandar parakh nishaani.

So, He addresses the soul and tells it, "You burn the world that you are carrying within you and all the attachments to this world, and do the practice of Surat Shabd Yoga and go within, and go inside in the sky within. And there, you manifest the Radiant Form of the Master."

So, He says, "These bittersweet tastes of the world all look interesting and they look attractive, but they are all poison. And this is the poison which deludes you and doesn't allow you to go within to your True Home.

You are now burdened with your deeds. Your mind is very impure and soiled by the millions of deeds and the filth of the deeds that it is carrying upon it. So, you should sit for meditation. You should sit for your Dhyan Bhajan for at least two, three, four hours. And with that, you cleanse your mind and go within. Do that practice and go within and manifest the Radiant Form of the Master within. And when you see the wealth that is there inside, you will realize that you have not come into this world to ask from others, but you have come into this world to give to others.

When we sit for meditation, we realize that the mind keeps wavering, it keeps running away outside and it takes our thoughts and it distracts us and goes elsewhere. But finally, it has to keep returning. So, it returns for some few seconds, and then, again, wanders away. That way, when we are sitting for meditation, the mind keeps wandering all over the place. But eventually, it has to come back and rest. It gets tired after some time. It has to finally rest in the body only. It cannot go outside.

So, if you are sitting for meditation for two hours, or beyond two hours, then the mind gets tired and it has to come and sit inside. And then, after that, it starts focusing and it starts concentrating and going within.

But what happens is that, when we sit for meditation, we don't sit for those two hours. We sit for half an hour. We sit for one hour or one and a half hours. By then the mind is still wandering and we have not made it still. So, we have to have those longer sitting hours for making it still. And then only, we can enjoy the pleasure of that meditation. Otherwise, we don't get any pleasure in the meditation.

All human beings have been given this ability to go within and realize the truth. But we have to make the effort. We cannot just go within. We have to make that effort to go within.

Jag ko jaar gaso nabh andhar,
Mandar parakh nishaani.
Jag ko jaar gaso nabh andhar,
Mandar parakh nishaani.
Guru moorath tu dhaar hiye mein,
Man ke sang kyun firath nimaani.

So, contemplate on the Form of the Master within – the Form of the Master as you have seen Him. And when you contemplate on the Form of the Master, that Form within becomes steady and we are able to focus on that Form or contemplate properly on the Form. Once that is done, then the mind gets attracted and naturally has the love and affection for that Form of the Master and it stops wandering here and there. It then remains fixated on the contemplation of the Form of the Master inside.

So, don't listen to your mind, because the mind is an agent of Kal. And the instruction of Kal to the mind is that, he should not allow anyone to do the devotion and get out of the realm of Kal.

Guru moorath tu dhaar hiye mein,
Man ke sang kyun firath nimaani.
Guru moorath tu dhaar hiye mein,
Man ke sang kyun firath nimaani.
Tera kaaj karein guru poore,
Sun le anahad baani.

Swami Ji Maharaj says, "Your true work will be done by your Master. He will help you complete your work. And if you stay deluded by your mind, then the mind will never allow you to do this work."

So, therefore, we should do the contemplation of the Form of the Master at the Eye Center and do the repetition of the Five Names. And that is how we should do our meditation.

Now, it may happen that, okay, many years have passed from the last time you saw your Masters and maybe that contemplation may be difficult. So, in that event, you continue to do Simran at the Eye Center. Just focus in that darkness and just focus on the Simran. Or, if you can't see there, you just focus and contemplate on the Simran itself. But it is important that you do your Simran, because only with the Simran, the mind is going to get pure. And then it will allow you to go within.

So, Simran is a very important thing given by the Masters because it is Their charging that is working in the Simran, in the repetition. And that charging works for everyone who does the repetition, who does the Simran given by the Masters.

Tera kaaj karein guru poore,
Sun le anahad baani.
Tera kaaj karein guru poore,
Sun le anahad baani.
Karam bharam bas sab jag baura,
Tu kyun hoth deewani.

Swami Ji Maharaj says, "You do your practices and your work will be done by the Master. And the Master will help you manifest the Holy Sound Current." And once that Holy Sound Current is manifested and your mind gets connected, it becomes very pure and it becomes like gold. And then, whether you are sleeping, or whether you are talking or doing anything, you can always listen to that Holy Sound Current. It is resounding within you. And you can continuously hear that Holy Sound Current.

The mind, once it gets connected with the Sound Current, it kicks away all the attractions of the world and it gets completely lost in the intoxication of that Holy Sound Current.

So, you should focus on your Simran and the contemplation of the Master and try to manifest the Radiant Form of the Master within; and, with His Grace, manifest the

Holy Sound Current. Once that Holy Sound Current is manifested, then it is a continuous Sound that we can hear throughout — throughout the twenty-four hours.

Now, before we do that, before we manifest the Radiant Form of the Master within, we may hear sounds. We may hear the sounds of the lower chakras before that. But these are not permanent sounds. And one should not get too much behind these sounds because they are not permanent in nature. Sometimes you will listen to them. Sometimes, they will come; sometimes they will not be there. So, these are not permanent sounds and they don't have the power to pull the soul.

So, therefore, the focus should be more on Simran and more on the contemplation of the Master. And once we have manifested that Radiant Form of the Master inside, then, with His Grace, He will manifest the Jyoti and He will manifest the Holy Sound Current. So then, we will have the connection with that Sound Current — twenty-four by seven.

Karam bharam bas sab jag baura,
Tu kyun hoth deewani.

Swami Ji Maharaj says, "For the worldly people, they don't have a Master and they have no knowledge of the truth." And, therefore, they believe the world to be real. And they follow on the rituals and other forms of worships, or whatever the world has to offer. And they believe that they have been born only to do that — only to enjoy this world or to do whatever practices that the world is offering.

So, we are not like that because we have got the benefit or the fortune of meeting the Saints. And the Saints, through Their Satsangs have, time and again, explained to us. And they, again and again, explain to us — the true purpose of our life and what we should be doing and the practices that we should be doing — and the fact that the reality is to go within and go back to God Almighty and not get distracted by the world outside.

But, despite our Masters telling us, again and again and again, we keep falling back in the pit of the desires for this world and all the attractions that the world has to offer.

So, Swami Ji Maharaj says, "Despite all of this, despite your Masters telling you again and again and awakening you again and again, if you go, fall back, again in these pits, then what can one say to you? I mean, it can only be your complete ignorance."

* * *

When Kirpal Singh Ji's son passed away – he was about fifteen years old – and when he passed away, one acquaintance or a friend of Kirpal Singh Ji by the name of Raja Ram Seraf, he used to have a jewelry shop in Agra. He felt, "Kirpal Singh Ji's son has passed away, so He may be very sad and we should go and express our condolences and support Him in this hour of sorrow."

So, husband and wife both went to Delhi to console Kirpal Singh Ji Maharaj. But when he went there, and he saw that really on the face of Kirpal Singh Ji there was no sorrow or no remorse and He was as a normal person would be. So, he felt, "Maybe that shock has not yet been absolved of the bereavement of His son. So, perhaps, when they put the body and take the funeral procession out, maybe He will feel sad at that time."

So, he was very closely observing Kirpal Singh Ji. And even at that time, there was no tear or no sorrow on the face of Kirpal Singh Ji Maharaj.

Then he felt, "Maybe, at the time of the cremation, maybe He will feel sad or He will have tears so, we'll console Him at that time." But then, even then, Kirpal Singh Ji, even when He cremated the body, He did not have any sorrow or remorse.

So, when they went home, Raja Ram Seraf spoke to Kirpal Singh Ji and asked Him whether He really had a heart of stone? Because he felt, "Your young son has expired and I don't see any sign of sorrow on your face. You're behaving as if everything is normal. So, what is it? How? I mean, is your heart a heart of stone?"

But then, Kirpal Singh Ji told him, "Look, why should I feel sorrow for this? It is God's Will. God allowed him to come into my life, and then He Himself took him away. So, it is not something that I should feel sorrow about."

So, looking at this and these kinds of thoughts of Kirpal Singh Ji, Raja Ram Seraf was very impressed, and he asked him as to Who His Master was and Guru was? So, Kirpal Singh Ji told him that He is Sawan Singh Ji Maharaj of Beas. And that is how Raja Ram Seraf and his wife then went there and they took initiation from Sawan Singh Ji Maharaj.

So, that is what happens when the mind gets connected to the Holy Sound Current. It is so intoxicated in that Sound Current that it loses all attachment for everything in this world — all the attachments of family, or members, or friends, all of that attachment is no longer there in the presence of that Holy Sound Current. And, therefore, that feeling of joy or that feeling of sorrow is no longer there because the mind is so detached from this world. And it is completely now attached to that Holy Sound Current.

Karam bharam bas sab jag baura,
Tu kyun hoth deewani.
Surat samhaar karo satsangat,
Kyun vish amruth saani.

Swami Ji Maharaj says, "When you go in the company of the Masters, you sit with full attention to what the Masters have to say and absorb everything that is being told to you by the Masters. And try to assimilate, as much as you can, of the words spoken by the Master. And try to internalize it and bring it into your daily life — such that you

will be able to then be motivated to go within, do your devotion, and manifest His Form within."

Now, He questions, why – when you have this 'milk 'available to you for your absorption — you are getting lost in the poisons of the world. All the attractions and everything, all the pulls of the world, are all like poison. So, He, therefore, asks, "Why are you mixing the poison with the milk — or this pure Nectar that you're getting from the Masters? Don't mix these. Keep your detachment to the poisons and stay attracted to the Nectar that the Master is offering you."

* * *

In 1974, when I went to the Kengeri Ashram, I was there doing seva. And after nearly six months, the mind and the attachments started playing a trick. And once, when Baba Ji was coming to Mumbai, I requested Him that I also wanted to accompany Him because my parents were here in Mumbai and I could also meet them. And this attachment happened because, over the last or the previous six months, my mother was writing letters, and I was getting letter upon letter asking me to come back. So, I had all those emotional kinds of attachments that were building up within.

So, Baba Ji told me, "Look, I'm going there for fifteen days. So, there is no one to look after the ashram or do the guarding of the periphery of the ashram. So, if you are also not there, then it won't be appropriate. I'm going for nearly fifteen days and I'm going to two or three places. So, what we'll do is, I'll go and come back. And after I come back, I will make arrangements for you to go to Mumbai and come back".

So, that way, He told me, "I will go, and then I will make your arrangements to go." And then, He left for the Bombay program.

Now, this my mind caught this idea, that I'm going to go to Mumbai after He returns. And that started playing on my mind. So, when I used to do this night seva, where I used to do Simran continuously, now these thoughts started coming that, when I go to Mumbai, I will meet this person. I will meet that person. I will do this. I will do that. All these things started. And the Simran started reducing. So, after fifteen, twenty days, Maharaj — Somanath Baba Ji — came back.

Now, when He came back, of course, He had promised me that He'll make arrangements for me to go. But even then, I didn't have the daring to ask Him. So, five, ten days passed — just like that — without anything. And then, I thought, "Okay, I will ask Him or maybe gently remind Him. Because He had told me that He'll make this arrangement. So, though He had told me He was going to send me, I still was hesitating to ask.

So, every day, mornings, when I went for Darshan, I would decide, "I will ask Him now." When I went there and I stood before Him, I did not have the daring to ask Him. So, again, I would just take Parshad and leave.

Then, again, evenings, He would give Darshan to sevadars. Again, I would decide, "Okay, I'm going to ask Him now." And go there, then again, just take Parshad and come back.

So, like that, without asking, and every day thinking like this, nearly one and a half months passed. So, after nearly one and a half months, finally I mustered the courage and I stood before Him to ask Him.

He looked up at me and He asked me, "What is it?" And He said, "Do you want to go?"

So, I said, "Yes. I want to go to visit Mumbai." And, in that many days, my mind had caught onto that idea so strongly, that it had built up on several things in the mind.

He said, "Are you going to go back and look for a job there in Mumbai?"

So, I said, "Yeah, maybe for three or four months, I will work." See, the mind is such that, in such a short time, it had built up everything around it. So, I had also made up my mind that I'll go back, I'll work a little and do all that.

So, He looked at me and then He said that, "What is that job where you're going to earn three, four hundred rupees? What is the big idea of doing a job which gives you only three, four hundred rupees?"

And He said that — and the way He said it – that one sentence completely turned my life. And all the thoughts that were built in my mind about going back, meeting my parents, taking a job, coming back to Mumbai, everything vanished with that one sentence.

And after that, I have never, ever thought of those thoughts and that attachment. So, it is such that the Master, with His Grace, completely cut off my attachments.

So, it is, as Masters say, "Only the Master can cut off your attachments like that and bring you completely on the Path."

Surat samhaar karo satsangat,
Kyun vish amruth saani.
Tera dhaam adhar mein pyaari,
Kyun dhar sang bandhaani.
Jaldee karo chado oonche ko,
Radhaswami kahath bakhaani.

Radhaswami.

30

Meditation Talk

10 Aug 2023 – Morning

A Story Of Sheikh Shibli And The Pangs Of Separation From The Master

---

In devotion, we often say that we are not able to do the meditation – we are not able to do proper meditation. And there is a reason for this. For our Bhajan and Simran, we have to still our mind. And the mind is used to wandering everywhere. It doesn't like to stay at one thought or one point. And this is because of the burden of karmas that it is carrying for millions of lives. It is used to doing this. Therefore, it doesn't remain still. And therefore, we need love and affection towards the Master.

When we have that love and affection, we develop that within us, then the mind starts becoming more and more still.

* * *

Once Sheikh Shibli was sitting in the month of December with His disciples and they were sitting around a fire to keep themselves warm. So, when they had put the firewood and they were burning it, there was some firewood which was not dry. It was still fresh wood that had been cut. And, therefore, when it was burning, at one place, water was dripping from that wood.

So, when Sheikh Shibli observed that there was water dripping from the wood, He told His disciples, "You observe carefully. See that wood which is burning? So, it is burning and giving us warmth. But at the same time, water is dripping from it. So, it is giving us warmth. It is burning in the fire. But at the same time, it is weeping. So, have you ever experienced this kind of pangs of separation from your Master? So, when you are in that fire of the pangs of separation, the tears that come out are like this wood which is burning."

So, the Masters, all of Them, They have wept for Their Masters. In Their meditations, in Their devotion, They have all wept for Their Masters. For the pangs of separation, They have from the Masters, They have all gone through this process.

So, you are able to get the success in meditation when you are able to develop those strong pangs of separation and that strong love and affection towards your Master.

This will happen when we have a firm resolve to go back to God Almighty, to go within and realize ourselves and go back to our True Home. And for that we need strong pangs of separation from our Masters, from God Almighty.

Kabir Sahib also has said, "This life will come to an end if we don't have those pangs of separation from our Master. So, we should develop that love and that affection and have those pangs of separation from Them.

So, this will develop only when we do our Simran regularly. Because Simran will bring about all these attributes. One by one, we will be able to transform and imbibe all these attributes of love and affection and have the pangs of separation. All that will happen automatically and effortlessly if we do our Simran regularly.

Therefore, we should do our meditations, our Bhajan Simran regularly, every day. And whenever we have free time, we should also do Simran at that time so that the following meditation that we sit in is improved because of that Simran.

* * *

The time is good and the atmosphere is quiet. So, let us close our eyes and sit for our meditation.

31

SATSANG

10 Aug 2023 Morning

What You Are Doing In Your Human Life, You Have To Be Very Careful And Discerning In What Impact It Is Going To Have Upon You And Upon Your Mind And Soul

---

The paathi sings the Bani of Swami Ji Maharaj... from the book: Santo ki Bani...

Mili nar deh yah tum ko,
Banaao kaaj kuchh apna.
Mili nar deh yah tum ko,
Banaao kaaj kuchh apna.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji came into this world at a time when there was a lot of influence of the rituals and all the other outward practices. So, people had got away from the practices of Surat Shabd and they were all engaged in all various rituals. In the northern parts of India, the pundits influenced all the people and whatever they said, that was followed by everybody.

Swami Ji Maharaj's parents, they were very well off. And they used to lend monies or invest with the traders, with large traders. And they were initiates of Tulsi Sahib. So, Tulsi Sahib had His ashram in the Aligarh district, which is close to Agra in Hathras. And, many times, He would visit their house.

So, Swami Ji Maharaj's mother was very simple and very devoted, and she was very innocent. She used to do a lot of seva of Tulsi Sahib.

In those days, the clothing was mostly linen. Women would wear linen saaris and the practice was to wear linen clothing. Now, the feature of linen is, with sweat, it becomes wet, then it gives out an odor. So, it stinks a bit.

So, when Tulsi Sahib visited their house, then all of these people used to go there to bow down to Tulsi Sahib. And, when they went there, there was one satsangi called Girdhari, and Girdhari used to push away the devotees, saying, "You keep a distance because your clothes are stinking."

Tulsi Sahib told Girdhari, “See, you can smell the stink coming from their clothes, but you cannot smell the fragrance coming from their love and affection.”

So, it was the Grace of Tulsi Sahib — He gave a boon that there will be a ready-made Soul that is coming in their house – that is, Swami Ji Maharaj's parents. He gave them a boon. And, with His boon, Swami Ji Maharaj was born.

So, it's a long story, but Swami Ji Maharaj would spend most of his time doing meditations and he would eat very little. He would hardly eat one roti and continue with his meditations. So, when he was six, Tulsi Sahib initiated him. And for eighteen years then, he did his meditation. He sat in a dark room and he did his meditations — eating only one roti in a day.

If we read the life sketches of the Masters, we can observe that They have spent so much time doing Their devotion. They have faced all kinds of hardships and They have pleased Their Masters. And They have spent a large part of Their lives in doing long hours of meditations.

So, Masters say, “If one was to just engage in singing or spending time listening to songs or bhajans and doing that and getting God Almighty, then what would be the need for all these Masters to struggle so much and do so much devotion?”

So, this is the Bani of Swami Ji Maharaj. And during that time, all the pundits and all the others were all engaged in all kinds of rituals, idol worship and all outward practices. So, Swami Ji Maharaj, in this Bani, says, “You have been given this very precious opportunity, this life as a human being, so while you have come, do the most with this, make the most of this opportunity and do your work for which you have been sent here.” Because all the things that you are doing here, whether it is your service, or business or work, or nurturing your families, all of this is not your work. You're working for others. Your work, the true work for which you have been sent, is to realize God Almighty, to go within.

So, to know what your work is, you have to sit quietly and contemplate as to who you really are, why it is that you are taking birth and going in this cycle of life and death again and again, and what it is that you have to do to get out of the clutches of this life and death.

Pacho mat aaye is jag mein,
Jaaniyo rain ka supna.

He says, “When you have come here, you do your work and don't get digested in the rigors of this world. And don't get lost in the colors of this world.” You can see your ancestors, they identified themselves with the world around them. They did everything, but they are not here today. They have not been able to take anything with them. And we are also going on the same journey. We are also going on the same path.

Kabir Sahib has also said in His Bani, “All the great emperors and kings, like Ravana and Rama, they had so many powers and so much knowledge, so much status and wealth. Yet, they are no longer to be seen. And this whole world is like a dream."

He says, “Ravana had one hundred thousand sons. And he had one hundred and twenty-five thousand grandchildren. So, such a large family he had in Sri Lanka. But today, not a single person lights a lamp for him. So, what is the purpose of all of this?”

This is all like a dream we see in the night. But, somehow, we don't accept that. We feel, “No, we have got another, sixty, seventy, eighty years to go. And we have a lot of time to enjoy. We have a lot of time to do various things, improve various things.” So, we are not willing to accept that this is, indeed, a dream that we are going through. What we are doing and going through in our life is something that we have been doing and going through so many millions of lives before in all the other lifeforms also.

So, what is different between those forms and what we are going through now is only that we are born as humans now. And, in this, we have the opportunity to stand aside from this ocean of life and death and realize our true selves.

We can see that we have gone through this cycle of 8.4 million lifeforms. So, if we see these kinds of lifeforms, there are nearly 3 million trees. There are nearly 2.3 million types of insects of two elements. And then there are about 1.4 million types of birds and other flying animals. Then there are nearly nine hundred thousand types of animals who are staying in water. And there are about four hundred thousand other kinds of beings like mammals; and in that, we have the humans, the gods and goddesses, and the gandharvas, and all the other types of beings.

So, just imagine, when we lose this opportunity of a human life, we will go in the form of the lower forms, starting with trees. And each tree stands for about a thousand years. So, you will be standing there. Just imagine what you can do there, or what kind of devotion you will be able to do when you're standing there for a thousand years.

So, that way, there are the larger trees, like the pipal and the bargad*, these are larger trees which stay for much longer periods. Otherwise, mostly trees are there for about five hundred, six hundred years.

** This is another term for the 'banyan' tree*

So, this human life is very significant and the significance is such that, if we do more good deeds, then when we go into those 8.4 million lifeforms, Maya also takes care — nature also takes care — to see that you get the benefit of having done those good karmas. Though you have to go in the lower lifeform, you will get the benefit of those good deeds that you have done in your human life.

So, if you're born as a tree, then you will be possibly growing somewhere near a lake or near a source of water and where the weather is also conducive, and you will flourish there. And, likewise, in the human form, if you have done bad deeds — more bad

deeds, less good deeds — then, accordingly, you have to go in those 8.4 million lifeforms and suffer also. So, if you're born as a tree, you may possibly be born in a mountain where it is very rocky and you get water only for three or four months when it snows or rains there. Otherwise, it is dry. So, almost for eight months, you will be drying and you will not get any water. And only for the very short period, you'll get water. So, like that, you'll have to survive and pass these five hundred, six hundred years like that.

So, what you are doing in your human life, you have to be very careful and discerning in what impact it is going to have upon you and upon your mind and soul as you go through the rest of the 8.4 million lifeforms.

Likewise, if you have good deeds as a human being, but according to your karmas, you are born as a dog, then you may be born and adopted by a family, a good family. And you see so many dogs, they are so well taken care of and groomed so well. They travel in cars. They have one servant to take care of them. They sleep on the bed. So, all this is because they had done good karmas as humans. But they have to be born in those 8.4 million lifeforms.

Similarly, if there are a lot of bad deeds and the jiva is born as a dog, then he may be born in places where there may be a lot of crowds, but nobody is there to give him any food and he goes from place to place seeking, trying to get something to eat. But then he's shooed away, or stoned, or people hit him with sticks. So, that is the kind of life, because he has to pay for the bad deeds he has done in his human life.

Pacho mat aaye is jag mein,
Jaaniyo rain ka supna.
Deh aur greh sab jhootha,
Bharm mein kaahe ko khapna.

Swami Ji Maharaj says, "This jiva, this soul, is contained within this body which is its house. And, as a jiva, as a body, we are staying in a house built by us." So, Swami Ji Maharaj says, "A day will come when you will have to leave that house which you have constructed. And you will also have to leave this house that is your body with which you are identifying today."

He says, "This house, outside house, and this house within, which is this body, again is not true. It is only there for a few days and we will have to leave that." So, you realize this reality — that all this is just like a dream. And you realize that this purpose for which you have come, you should use it to get out of the clutches of life and death and get out of this ocean of life and death.

Jeev sab lobh mein bhoole,
Kaal se koi nahi bachna.
Trishna ahni jag jaara,
Parra sab jeev ko tapna.

Swami Ji Maharaj says, “This beautiful body that we have, we lose it to greed. Because, throughout our life, we are driven by greed and we are driven by outside materiality, by the need for earning more money or having more wealth, or the need for having more status. So, we push this beautiful body that we have in the pursuit of getting or amassing this wealth or getting status in society. And, as a result, we lose this beautiful body which has been given to us.”

He says, “If you are trying to do or get more than what your fate deeds have set out for you, then you will have to pay that back.” So, for example, if we try to hurt someone and take money or take wealth of someone, or forcefully take wealth of somebody else — which is not in your fate deeds, but you have forcefully done it — then that becomes like a debt and you have to pay back that debt. You have to come again in this world to pay that debt back.

Sometimes, the deeds have to be paid by suffering in the fires of hell, because the messengers of death will take us there. For example, if someone kills somebody or does a murder to amass wealth or do something like that, then those are deeds that one has to then repay in hell. And he has to pay that by a lot of pain that he has to go through in hell.

So, the deeds that you incur or you build is according to the harm you are causing to another being. So, where it is a being of one element, then you will have to pay accordingly — the payment of one element. If it is for two elements, like insects, then you have to accordingly pay the price for those two elements. And that way, the burden of karmas increases substantially when it comes to four elements, like animals — or the highest, in the form of humans, which is five elements. So, the account becomes quite large when we cause harm or we kill someone of that many elements.

For example, if you are driving your car, and you drive it over a hen and people stop you. Then you will be able to get free from that crowd by paying the price of that hen, which may be about three hundred, four hundred rupees and you may get free.

Likewise, if you happen to kill a goat while you are driving, they may not accept that four hundred. They will take more money— so, maybe three thousand, four thousand rupees. And if it's a cow or a horse, then they won't settle at three thousand, four thousand. Then the price goes to maybe, in lakhs, you’ll have to pay them.

But suppose you kill a human while you are driving, then money is not going to settle the matter. Then the matter goes into court. There are so many insurances also that one takes for paying. Then even if you pay about sixty lakhs rupees or seventy lakhs rupees, that is also not enough. The cases go on.

So, like that, this is just a worldly example. But the point is that you are building these karmas when you are causing harm to another jiva and you have to pay the price of the elements that that jiva is living in. So, you have to pay that price in your future lives.

Nahi koi raah bachne ki,
Jale sab narak ki agina.
Jalenge aag mein nisdin,
Bahur bhogen janam marna.

So, that way, when we incur these karmas, we do these deeds, then we cannot get free from them. We have to come back and pay for these deeds. We have to settle that account. And for that, we have to come again and again in the lower lifeforms and pay for it.

This is the world of Kal and, in this world of Kal, karma — karam — is what is of essence. And whatever you sow, you will reap the same. So, whichever seeds you sow, you will get the harvest of that crop. Like that, whatever deeds you do, you will have to come back and pay for the settlement of those deeds.

Therefore, it is not easy to get out of this entanglement of Kal. And we can only get free when we have the help and Grace of a True Master. Therefore, we have to listen to what the Masters have to say and pay attention to what They are saying and work accordingly to get free from this place and go back to our True Home. Because we are the soul, we are not this body with which we are identifying. This is just an earthen vessel which is containing our soul. And, after a time, we'll have to leave this earthen vessel back here and leave it.

So, you see the value of this earthen vessel. So long as the soul is there within, this earthen vessel moves around. This body moves and does all kinds of activities and earns its livelihood, helps others, and it is active and moving. But the moment the soul leaves this body, you see the value of this body. The family members are not willing to keep this body for a minute after that.

So, therefore, we are indeed fortunate to have got this human life with the good karmas of several of millions of lives. And with the Grace of God Almighty, we have the company of the Masters. So, with Their Teachings now, we should start preparing to go back.

Bhatakte ve phiren khaani,
Nahi kuchh theek un lagna.
Kahoon kya dukkh vah bhogen,
Kahan mein aa nahi sakna.

Swami Ji Maharaj says, "This jiva comes again and again in this world. And it doesn't listen to what the Saints have to say. It doesn't go and surrender to the Saints and make efforts to get out of this ocean of life and death. And, as a result, it again and again goes back in this ocean of life and death and is suffering.

You can observe and see that, in the jungles, it is the larger animals – the predators that eat the smaller animals — and they live and survive because they kill the smaller

animals. Like that, if you see in the oceans and seas also, it is the larger fish that eat the smaller fish. And this is the rule of the land and this is the way this creation has been made — that you survive only by killing another being. So, you survive on another being.

So, you see how much suffering that the jiva goes through in this creation. And yet, when the Masters come time and again to explain the reality and help that jiva to get out of this ocean of life and death, that jiva ignores the Masters. It doesn't listen to the Masters and continues to go back in this ocean of life and death and suffer.

Daya kar sant aur satguru,
Bataaven naam ka japna.
Na maane jukti yah unki,
Surat aur shabad ka gahna.

He says, "Saints coming to this world looking at the suffering of that jiva in so many lifeforms — and looking at the suffering, even as humans." So, taking mercy on the suffering that the jiva is going through, They come into this world and They explain through Their Satsangs of how the jiva has to take steps to get out of this ocean of life and death. But this jiva doesn't listen to the Masters, to Their Teachings, and the Satsangs.

So, only a very few people come into the fold of the Masters. They listen to the Satsangs and they take to that learning or that teaching coming from the Masters. But most of the people either don't follow what the Masters are trying to say, or they don't even want to come and listen to what the Masters have to say.

Bina satguru bina karani,
Chute nahi khaan ka phirna.

He says, "Two things are required when you come under the purview or the influence of the Masters. So, one is to get impressed by the Teachings of the Master and follow on those Teachings. And second is to actually bring all of that into practice and do that; do your meditations and do your actual devotion. So, till both these things happen, the jiva is not going to get free from this world."

So, when we get the initiation, we get the Five Holy Names, we should do our Simran. Till we actually do the Simran, we will never know the power of that Simran. We will just have taken the initiation, we will have just heard the Names, but not have done anything. It is like going to a doctor. If you are ill, you go to the doctor to take medicine. Now, if the doctor gives you medicine, and you bring that medicine home and keep it in your cupboard, then you are not going to get well because you have not actually eaten that medicine.

So, the same way, when we go to the Masters, They initiate us and They give us these Five Holy Names. And we lock it in this body of ours of five feet, in this cupboard of

ours, then there is going to be no change or no transformation and we are not going to be able to do anything with it.

So, Swami Ji Maharaj, therefore, says, “As long as you don't have a Satguru to teach you and you don't actually practice — so that is both; you have the Satguru and you do the practice — till such time, you will not be able to get out of this jail of these 8.4 million lifeforms.

Kahaan lag main kahoon unko,
Koi nahi maanta kahna.
Huye manmukh phiren dukh mein,
Bachan guru ka nahi maana.

The Bani of Swami Ji Maharaj is written in very clear terms and even a small boy can understand the Bani written by Swami Ji Maharaj. It is very simple to understand. And the Hindi and the language is very simple to follow. So, Swami Ji Maharaj says at the end of this Bani, “To what level can I go further and explain? I see that people listen to me. They all listen to me and understand what I'm saying. But no one is willing to follow what I am saying. They are following what their mind is saying.”

* * *

So, there is a small story. During the time of Guru Gobind Singh, in those days, very fine linen cloth was very difficult to come by. And once, Gurudev, He told one of His satsangi devotees, “You go and get me this fine linen.” And He gave him the money to go and buy that linen. He said, “You bring three or four rolls, or try to get as much as you can.”

So, that devotee started searching and it was difficult; that cloth was very difficult because it was in very high demand and it was difficult to get that. Somehow, he managed to get one roll of that fine linen. And, when he got it home, his wife saw it, and his wife said, “This is a very fine cloth and I really like it. So, I'm going to take this cloth. You go and search more cloth for Gurudev.”

So, he said, "No, no, no. My Gurudev has given me money for this and I'm not going to give this to you. I have to give it to Him and I've been searching a lot for it.”

She said, “Nothing doing. I'm going to keep it.” So, she kept the cloth.

Now that his wife had kept the cloth, he couldn't do anything about it and he quietly submitted to her. And the next day – they used to go to Satsang every day and his wife was also a very good devotee of Guru Gobind Singh – so, the next day, they went to Satsang.

Now, she quietly hid that cloth in her saari and she took it to the Satsang.

So, when, after the Satsang, Gurudev— Guru Gobind Singh Ji — called out to him, and He said, “Look, I have given you money to buy that cloth. So, it's been five, six days. What happened? Did you get it?”

He said, “No, I have been searching for so many days. I've not been able to get it. I'll continue searching, but it’s very difficult to come by.”

So, as soon as he said all this, his wife stood up in that whole sangat and she took out that cloth, and she said, “See, he is lying to You. He is lying to You because he got this cloth and I took it from him. I forcefully took it from him. But he is lying. So, You know, he is Your devotee, as he says, but he's not really Your devotee — he is my devotee.” So, that is what happens with all of us sitting here. We are all devotees, not of the Satguru, not of the Master, we are devotees of our mind.

Pujaaven aap ko jag mein,
Guru ki sev nahi karna.
Fikar nahi jeev ka apne,
Padegaa narak mein phukna.

Swami Ji Maharaj says, “If you do that little bit of devotion, you do that little bit of meditation, then you are overcome by your ego because you start thinking you have done a lot of meditation.” And then when you go in the programs or you go with the sangat, you feel that people should talk to you with respect because you think you have done meditations. And that is how you are overcome by your ego — even though you have done a little meditation. But you have not perfected that devotion. You have not actually gone within. So, you are then overcome by the ego.

So, Swami Ji Maharaj says, “Wherever you are overcome by ego like this, then again, you will be going into the fires of hell. Because ego is your biggest enemy. And that is the biggest reason to take you into hell.”

If on the other hand, you very humbly submit to your Master and do your devotion with love and affection, and you actually do go within, then you will understand that you will be able to overcome that ego and you will be the most humble person, having gone inside.

One of the features where, in the sangat, we see people coming and expecting that they get importance, then that is a very clear sign that they have not perfected their meditation. Because when you go inside only, see the truth and you realize that, actually, you have not done anything. It is your Master Who has done everything. We are like puppets in His hand, and He is doing everything.

Therefore, whenever we do our meditation, we should do it with all humility and with all love and affection towards our Master. If we get some experiences also, we should be able to digest those experiences and not go trying to show off our experiences or try to show off our meditation. We have to keep it very humble.

Pujaaven aap ko jag mein,
Guru ki sev nahi karna.
Fikar nahi jeev ka apne,
Padegaa narak mein phukna.
Samajh kar dhaar lo man mein,
Kahen radhaswami nij bachana.

So, at the end, Swami Ji Maharaj says, “Carefully sit and consider everything that I've said in this Bani. And carefully contemplate and think upon this. Whatever is required for you to do your meditation and go within, is all explained in this Bani. So, follow that and follow the instructions of your Master and carefully contemplate on what I have said.”

Fikar nahi jeev ka apne,
Padegaa narak mein phukna.
Samajh kar dhaar lo man mein,
Kahen radhaswami nij bachana.

Radhaswami.

32

Closing Talk

10 Aug 2023 –Morning

Take The Benefit From This 10-Day Program And Similarly Continue The Meditation And Satsang When Back At Home

---

So, this first ten-day program has come to an end now. And all of you dear ones have come from far off places and have participated in this program. I am very pleased to see this participation and it is with the Grace of Sant Ji that all of you have been able to come and participate here and in helping the success of this program.

I pray to Sant Ji that all of you will go back to your homes and you will continue doing the same meditation, just like you have been doing here, you will carry on with doing regular meditations and listening to Satsangs when you are back in your homes.

During your stay here, if any sevadar has said any words which have offended you or you have felt bad or hurt by anything, I ask for your forgiveness. And I pray that none of you carry any kind of ill feelings or any such thing with you.

Radhaswami.

GLOSSARY

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third *Guru* in the lineage of Sikh Masters; *Guru* of Ram Das Ji

Amrit Vela

Lit. “Time of Nectar” (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Anaami
Highest of three purely spiritual realms above *Sach Khand*; lit. “Nameless”; also called *Radha Soami Dham*; home of *Anaami Purush*

Andhra Pradesh
State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji
Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anuraag
Strong love or passion

Ashram
Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga
Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Ashtavakra
Sage; (*Treta Yuga*); referenced in the *Ramayana*, *Mahabharata*, and the *Puranas*; noted for his physical handicap of 'eight crooked bends'; author of the *Ashtavakra Gita*; *guru* of King Janak

Atma, Atman
Soul, spirit

Avaran
A state of consciousness between the meditative state and the sleep state; through what can be described as an *ignorance of truth*, the mind deludes us into thinking we have meditated, while, in fact, our drowsiness and distraction have moved us away from the focus at the Eye Center and our meditation is disrupted

Ayodhya
Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing *Bhajan* (i.e listening to the Sound Current)

Bala

Disciple and traveling companion of Guru Nanak

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders of the Vaishya caste

Banyan

Outer garment of clothing

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Bhai

Brother, spiritual brother

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have

to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bhringi

Predatory mason wasp that transforms caterpillars into *bhringi* through its sound

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahma Muhurta

Lit. "*Brahm's* hour", period of two *Muhurtas* (one *Muhurta*: 48 minutes) before sunrise, said to be an auspicious time for all kinds of spiritual practices

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Chakor

National bird of Pakistan known as the "Moonbird"; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chappal

Sandal; open-toed shoe

Charan Singh Ji

Param Sant; (1916-1990); grandson of Sawan Singh Ji Maharaj; served as head of Radha Swami Satsang Beas after the passing of Maharaj Jagat Singh Ji

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chaupar

A cross and circle board game very similar to pachisi, played in India. The board is made of wool or cloth, with wooden pawns and six cowry shells to be used to determine each player's move, although others distinguish *chaupur* from pachisi by the use of three four-sided long dice [Variations are played throughout India and some parts of Pakistan. In most of the villages of Punjab, Haryana and Rajasthan, this game is played by older people]

Chautra

A perimeter boundary of brick built around a plant or tree designed to retain soil, water, and fertilizer

Crore

Numerically 10,000,000 (ten million)

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dayal

Lit. "Merciful"; another name for Absolute God*, Sat Purush*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's *ashram* in Beas; largely built by Sawan Singh Ji Maharaj

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Durga

Goddess; most popular form of goddess *Devi*; in her form as *Durga,* she is not associated with any god and can display benevolent as well as wrathful aspects; within *tantric* traditions, she is called *Shakti*; mostly depicted as the slayer of the buffalo demon *Mahisasura*

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Gajmukta

From the *swati nakshatra* stories, when a bird makes a small hole in the top of an elephant's head and it receives raindrops during the *swati nakshatra* period, this precious stone is formed

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the *Apsaras*; guardians of the *Soma*; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Gangodak

Lit. "Part of the Ganges"; water united with the Ganges, and thus, considered spiritually purified by Hindus

Ghee

Clarified butter

Ghor

Awful, flagrant

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Gorochan

From the *swati nakshatra* stories, a medicinal substance produced in the stomach of a cow or bullock after it ingests raindrops during the *swati nakshatra* period

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha

A cave; a secluded cave for practicing meditation or austerities

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Gurubhakti

Devotion to the *Guru*

Gurudev
Radiant Form of the Master

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Hathras
City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Hiranj
Lit. "Gold, or something made of gold"

Jaimal Singh Ji
Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Japa, japi
Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jiva
Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti
Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib
Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash
The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan
Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kalaas
"Wisdoms of the soul"; relates to supernatural powers, or *riddhi-siddhis*; twelve of these kalaas were attained by Sukhdev while in the womb prior to birth

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kalpa

One thousand *Mahayugas*, or one day of *Brahma*

Kamaali

Daughter of Kabir Sahib

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Karah prashad

A kind of sweet treat similar to halvah

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kauda Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as *Rakshasa* (demonic beings said to have been born from the breath of *Brahma)*; most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji's companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

King Janak

Philosopher King and *Sadhu Mahatma*; (est 7th century BC); devotee of Ashtavakra; father of *Sita*; renowned for his patronage of *Vedic* culture and provided an intellectual court for *brahmin* sages such as Yajnavalkya; having reached *Sahasdal Kamal*, after his passing, he used his *vivek simran* to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; *guru* of Sukhdev Muni

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kumati

One who is subject to perverse thinking; weak-minded or foolish; selfish in nature

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the *Bhagavad Purana*; reserved for persons who engaged in adultery; Pot Hell emptied by *Guru* Nanak to redeem an initiated soul mistakenly confined there

Kunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in *Surat Shabd Yoga*

Kurma

First Son of sixteen Sons created at the beginning of Creation by *Anaami Purush*; provided the material for creation of the lower worlds by *Kal*; also known as *Kurm*

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lakshmi

Hindu goddess of fortune and wealth; wife of *Vishnu*; also called *Padma, Kamla, Shri*

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior *Dwapar Yuga*; fortress city of the demon Ravana; esoterically a reference to *Trikuti*

Ling

Symbolic phallic idol; an abstract or an iconic representation of the Hindu deity, *Shiva*

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maghar

City in the state of Uttar Pradesh; burial place of Kabir Sahib to defy the Hindu belief that one goes to hell if one dies there

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maha Sunn

Lit. “Great Void”; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahadevappa Swami

An early disciple of Baba Somanath prior to Baba Somanath having been initiated into the Path of *Surat Shabd Yoga* during the time when both were *yogis*; they were both subsequently given initiation into *Surat Shabd Yoga* by Baba Sawan Singh Ji Maharaj; while Mahadevappa was living at the Pahad Ashram, he abandoned his devotion to *Sant Mat* and returned to his previous *yogic* practices; later, Mahadevappa was severely chastised when he gave the *Sant Mat* initiation instructions to three women without authorization to do so; he became violently ill afterwards and, shortly thereafter, he left the body [Subsequently, Mahadevappa was reincarnated as an infant son born to the family of R.R. Singh, a noted *satsangi* disciple of Baba Somanath Ji. The infant lived only briefly for a few days before passing and reincarnating again in the current form of Baba Ram Singh Ji. After Baba Ram Singh Ji’s initiation again into *Surat Shabd Yoga* by Baba Somanath Ji, R.R. Singh would play an important role in the development of Baba Ram Singh Ji’s devotional development]

Maharaj

Lit. “Great King”; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas
Lit. “Great souls”

Mahesh
Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Mal
A condition of *impurity* of our mind through lingering attraction to and indulgence in the temptations of the world outside that cloud our thoughts and weaken our focus

Maluk Das
Sufi Saint; (1574-1682); resided in northern India, near Allahabad; as a child he was recognized by a *sadhu* as Saint because of his unusually long arms, reaching below the knees; He was even respected by emperor Aurangzeb

Mansarovar
Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mantra
Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji
Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the *rebab*, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Matang Rishi
Rishi from the *Treta Yuga*

Math
Generic term for a place or monestary where a group of devotees of a sect meet

Maya
Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Muddas

A food staple; typically, a doughy rolled ball of *ragi*, a millet-like grain

Mukhti Pad

A stage of liberation attained in *Par Brahm*

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. “Name”; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan

Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Nath Panth

Path of yogic tradition, devoted to Lord Shiva, which originated by Gorakhnath emphasizing tapas, tantras, and austerities; there are several streams or subdivisions of this panth, which also contain householders

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. “Absorption in”; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Paan

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Pahad Ashram

Mountain *ashram* of Baba Somanath Ji where Ram Singh was managing the *ashram* for four years; closely situated to Baba Ji’s present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the *yogi* Mahadevappa

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the *Ramayana*; *Pamapapati* is another name for *Shiva* meaning “husband of *Pampa*”, another name for *Shiva’s* consort; Estimated locations are, most probably, Pampa Sarovar near Hampi, where her *guru*, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Parvati

Hindu goddess of fertility, love, and devotion; wife of *Shiva*; considered to be the gentle and nurturing aspect of *Shakti*, the great mother goddess

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. "Life"; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Prarthana

Prayer; also, in a secular usage, to request, ask or politely seek something with a feeling of reverence or submissiveness; in official use, "a petition"

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus River that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushpama

Disciple and *paathi* of Somanath Baba Ji Maharaj, *sevadar* at Kengeri Ashram

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his *Simran*

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Rakshasa

Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; *Guru* of Arjan Dev Ji

Ram Singh Ji

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning “to reach one's goal”, “make straight”, or “gain power over”; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below *Trikuti*

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru’s* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji’s successors in Agra

Sanchit karma

Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning “company”

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. “Path or Doctrine of the Saints”; also known as *Surat Shabd Yoga*

Sar Shabd

Lit. “Essential Sound”; manifestation of the Sound Current heard in *Par Brahm*

Sarvajeet

Pundit, scholar; a *pundit* who debated Kabir over the *Vedas* and *Puranas*; when he is defeated, he accepts Kabir as his Master

Sat Lok

Lit. “True Region”; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam

Lit. “True Name”, Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush

Lit. “True Being”; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, *Anaami Purush*

Sat Yuga
"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru
Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satsang
Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Durbar
An *ashram* of Baba Somanath Ji Maharaj at the outskirts of Bangalore; also known as Kengeri Ashram

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shabri
Tribal woman who tasted and served berries to Rama in the epic "*Ramayana*"; female disciple of Matang Rishi

Sharir
Physical body; also *shareer*, *sarir*

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh

Title of veneration for an Arab or Mohammedan leader

Sheikh Sarwar

Sufi Saint; (1120-1181) from the Punjab; Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Sheikh Shibli

Sufi Saint; (861-946); Sheikh Abu Bakr Shibli; disciple of Junayd Baghdadi; born into enormous wealth and influence in the Caliph's court; his life's perspective is changed after observing a dog, dying of thirst, too afraid to drink, while staring at what was his own reflection in a pool of water; thereafter, inspired to take up the spiritual path and submitting himself to his Master, his Master instructed him to give all that up and become a beggar in Baghdad and he was instructed to repeat the Name of Allah incessantly; He lived a life style of extreme austerity, reportedly entering a small space, constantly crying and praying; to fight sleep, he rubbed salt into his eyes or beat himself with sticks; at the end, in his Master's words, having "achieved the Ultimate Vision of Supreme Reality", his health eventually failed and he passed away in Baghdad and a tomb was erected in His honor. His name is mentioned in the Persian poetry of Attar, Rumi and Sanai

Shiva

Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Siddhis

Miraculous powers obtained by means of *yogic* practices and granted by *avatars* to keep mankind subjugated to their own *karmas*; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from *satsangis*] Definitions of these eight *siddhis* vary slightly from different sources but, generally, they are: 1. *Aṇimā*: ability to become extremely small or invisible to external eyes; 2. *Mahima*: ability to increase one's body to any size; *Garima*: ability to increase one's weight as one wishes and become immovable; 4. *Laghima*: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. *Prāpti*: ability to obtain and create anything by merely wishing it; 6. *Prākāmya*: ability to fulfill the wishes of others; 7. *Iṣiṭva*: ability to attain all glories and lordship over creation; 8. *Vaśitva*: ability to subjugate others and bring them under ones's control [There are an additional ten secondary *siddhis* bringing the total to eighteen] Generally, they are: 1.

Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. *Dūraśravaṇa*: hearing things far away; 3. *Dūradarśanam*: seeing things far away; 4. *Manojavah*: moving the body wherever thought goes through teleportation or astral projection; 5. *Kāmarūpam*: assuming any form desired; 6. *Parakāya praveśanam*: entering the bodies of others; 7. *Svachanda mṛtyuh*: dying when one desires; 8. *Devānām saha krīḍā anudarśanam*: witnessing and participating in the pastimes of the gods; 9 *Yathā saṅkalpa saṁsiddhiḥ*: perfect accomplishment of one's determination; 10. *Ajñāpratihatā gatiḥ*: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Sikhs

Lit. Punjabi for “disciple or student”; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sri Lanka

Country off the southeast coast of India; said to be the site of Lanka, the island fortress of Ravana in the *Dwapar Yuga* mentioned in the *Ramayana* and *Mahabharata*

Sumati

One with good sense or judgment; good conscience, selfless

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these

phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn
Lit. "White Void"; situated above *Sahasdal Kamal* and below the lower part of *Trikuti*; region *Kal* went to after instructing *Maya* to create the three lower worlds; also called *Set Sunn*

Tamil Nadu
State of India; at the southern tip of India

Tan
Body; also *sharir*

Tantra
Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or *tantric* religion" refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa
Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tiffin
Light meal, lunch

Tilak, tika
Mark on the forehead, denoting the *Tisra Til*, the Third Eye

Treta Yuga
"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Sahib
Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Uttar Pradesh
State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu
Reference to architecture as a science

Vaikuntha
Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Valmiki
Maharishi; (est. 1st century BC); originally a *dacoit*; meditated for 10,000 years covered by a termite nest; author of the *Ramayana* in Sanskrit; reincarnated as Tulsi Das

Varanasi
Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam
Descriptive name; spoken and written names like *mantras*, the words given for *Simran*

Vedas
Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vikshep
A persistent deflection, or *vacillation*, of the mind between doing one's Naam Simran for a time, being distracted by outside thoughts, and returning to Naam Simran for a time, never finding consistency

Vireh
Condition of feeling the pangs of separation from one's beloved

Vishnu
Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yama

Lord of Judgment; Lord of Death; *Dharam Raj*

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = “Twinkling of the eye” (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan